





INTRODUCTION

"It will be apparent that it is difficult
to discern which properties each thing
possesses in reality."

(Democritus, 8th century B.C.)

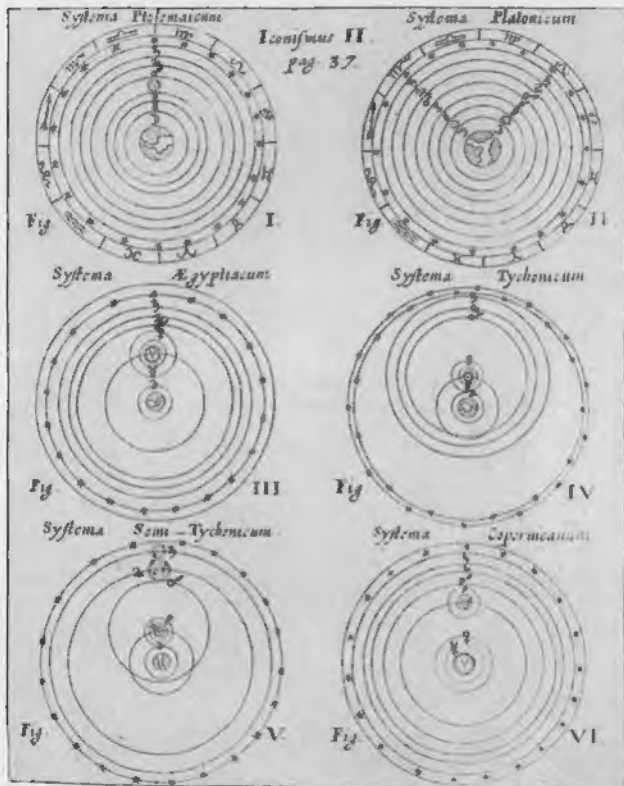


MACROCOSM

For Plato, the universe or great world order was created by God the creator as a manifestation and illustration of his own perfection: "...} and so he formed it as a single visible living thing which was to include all related creatures (...). By turning it he shaped it into a sphere (...), giving it the most perfect form of all."

(Timaeus, c. 410 BC)

Comparative depiction of cosmological systems

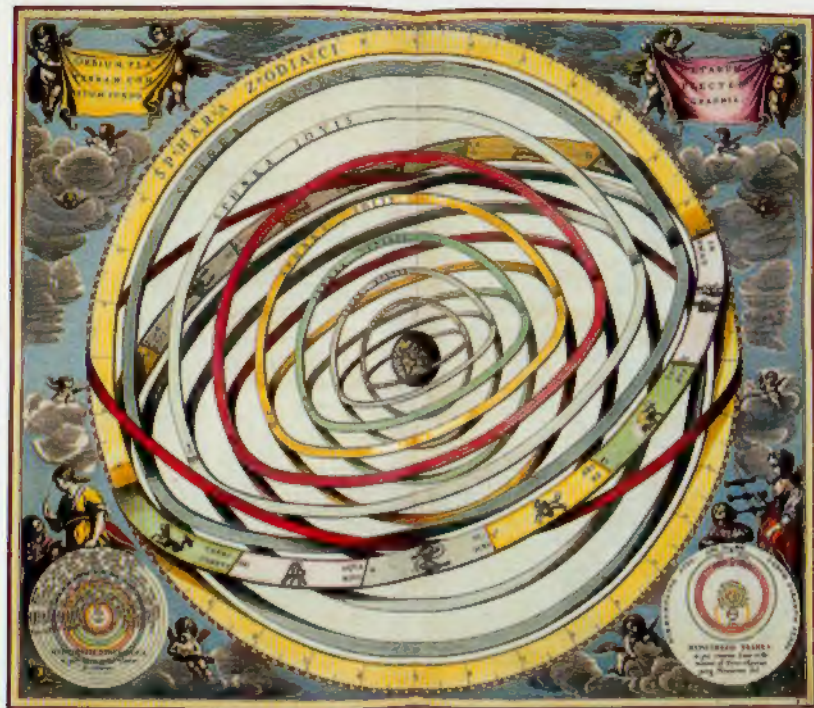




Planispheric depiction of the Ptolemaic system.

The illustration shows the Aristotelian stratification of the four elements in the sublunary region: the globe of the earth consists of the heaviest and most impure elements of earth and water, then comes air, and finally, adjacent to the sphere of the moon, is the lightest and purest element, fire.

A. Cellarius, *Harmonia Macrocosmica*, Amsterdam, 1660



Spatial depiction of the Ptolemaic system

The outermost, opaque sphere of the fixed stars was known as the *Primum Mobile*, the "first moved", because, driven by divine love, it caused the motion of all other spheres.

A. Cellarius, *Harmonia Macrocosmica*,
Amsterdam, 1660



"At the centre of all things resides the sun. Could we find a better place in this most beautiful of all temples, from whence this light illuminates all things at once? Rightly is it called the lamp, the spirit, the ruler of the universe. For Hermes Trismegistus it is the invisible god, Sophocles' Elektra calls

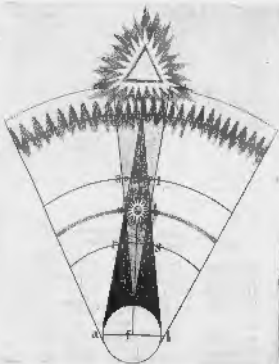
it the all-seeing. Thus, the sun sits on its royal throne and guides its children, which circle it." (Copernicus, *De revolutionibus orbium caelestium*, 1543)

A. Cellarius, *Harmonia Macrocosmica*, Amsterdam, 1660

The World

For the Eastern-class doctor and philosopher Robert Fludd the sun is the heart of the macrocosm. It is at the precise point of intersection of the two pyramids of light and darkness, in the "sphere of equilibrium" of form and matter. Within it dwells the life-giving cosmic spirit.

R. Fludd, *Utriusque Cosmi, Vol. 1*, Opusculum, n.d.





At the same time, however, the law represents the first opportunity to take a national step.

၁။ စီမံကိန်းအားဖြင့်
 ရှိသောအခါ အောက်ပါ
 အချက်များကို စိစစ်
 ရှိရမည်၊ အောက်ပါအတိုင်း
 ရှိရမည်

The assignment of the nine spheres to the nine Muses was the result of a humanist vision by the Neo-Pythagoreans, Martinus Capella (14th century A.D.). The spheres cover a full octave.

Tragedy is assigned to the sky, comedy to the earth.

Armenius Kircher
Ars magna lucis,
Rome, 1666

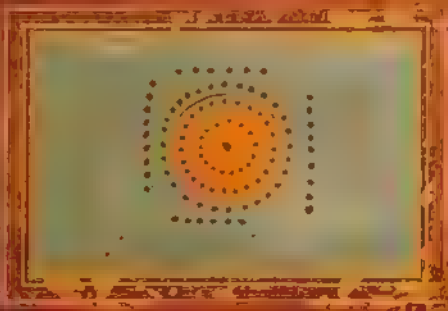
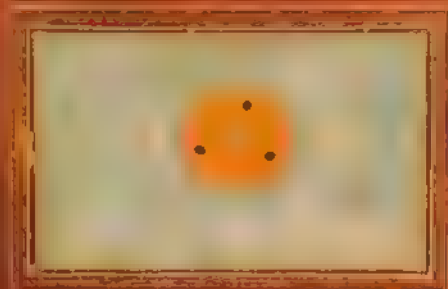
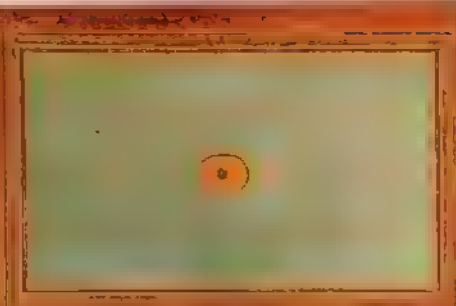


Genesis

In the Tantric vision, an invisible power point (bindu) produces the primal matter (prakriti) which consists of three qualities (gunas): sattva (essence, peace), rajas (energy, passion) and tamas (substance, inertia).

At the beginning of creation the three are in equilibrium; only their mutual harmony brings forth the world of diversity.

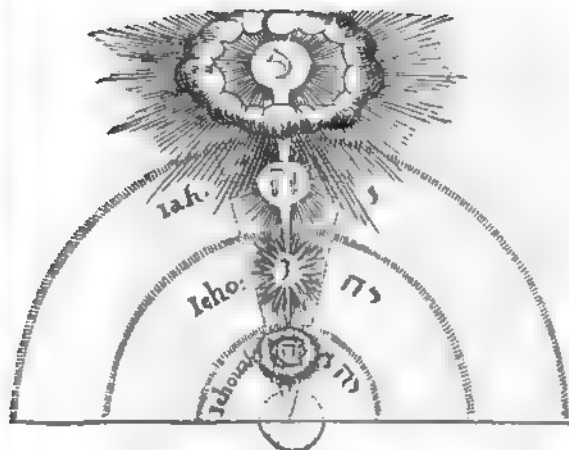
*Painting
Rajasthan, c. 18th
century*



Genesis

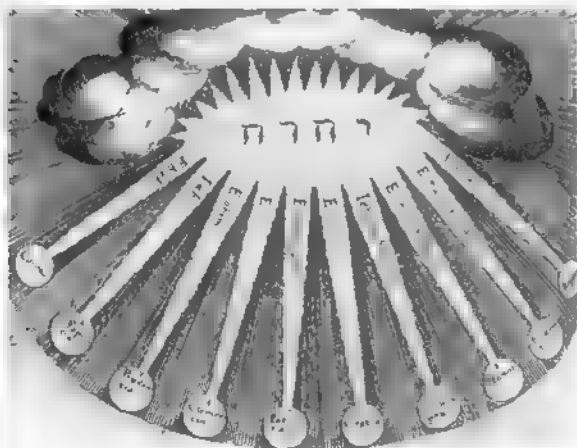
Successive utterances of the divine name produce the four worlds of the Cabaia: Aziluth, Beriah, Yezirah and Assiya.

Robert Fludd
Utriusque Cosmi,
Vol. II, Frankfurt
1621



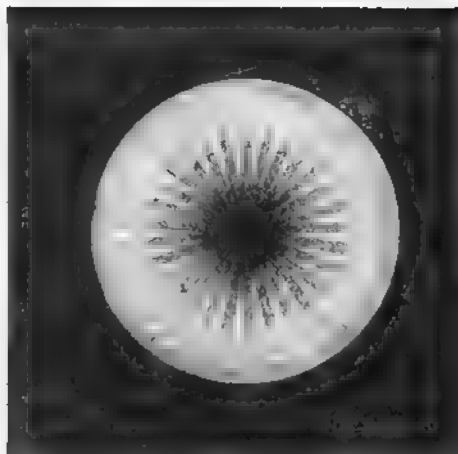
From the great tetragrammaton flow the ten epithets of God

Robert Fludd
Philosophia Sacra
Frankfurt 1626



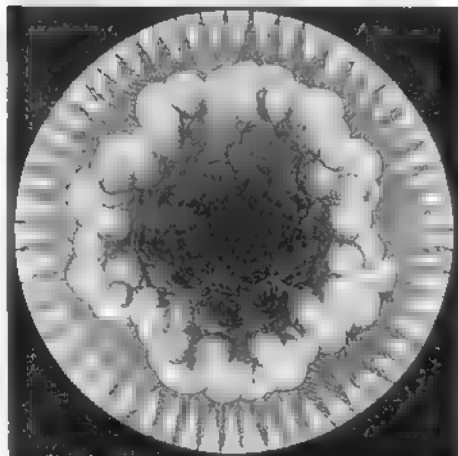
Genesis

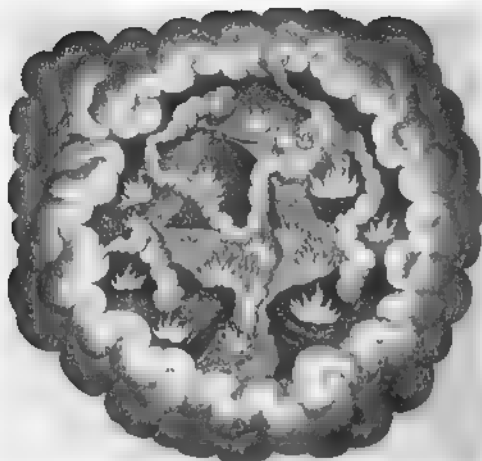
Light the inextinguishable source of all things, appears in the darkness and with it the watery spirits that begin to divide into near (bright) and far (dark)



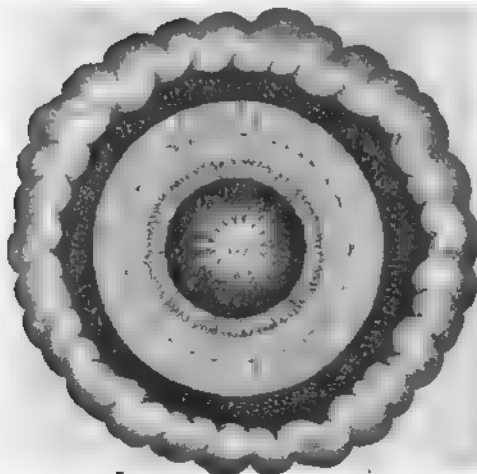
In the centre are the dark waters far from the light forming the source of matter. At the edge are the upper waters from which the divine fiery heaven (Empyreum) will unfold. The bright cloud in between is a state called variously the Earth spirit, the Spirit of Mercury, the Ether, and the Quintessence.

Robert Fludd,
Utriusque Cosmi,
Vol. 1, Oppenheim
#617





The chaos of the elements from the lower waters is a confused and undigested mass in which the four elements fight against each other



The ideal final state of matter is achieved when the elements are arranged according to the degrees of their density (from outside to inside) Earth Water Air and Fire. In the centre appears the Sun gold

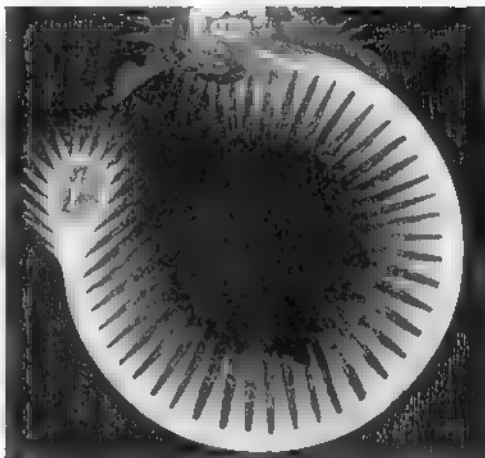
Robert Fludd,
Utriusque Cosmi
Vol. I, Oppenheim,
1617

Genesis

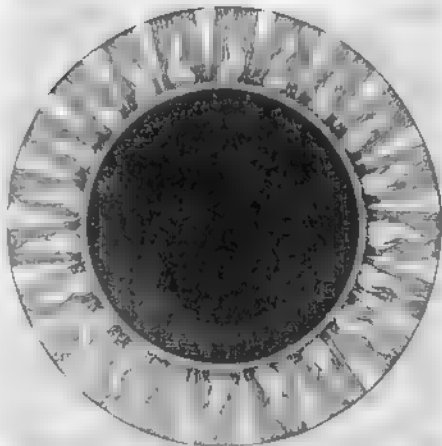
The first day of
creation

"Let there be
light!"

The dove is the
spirit of God

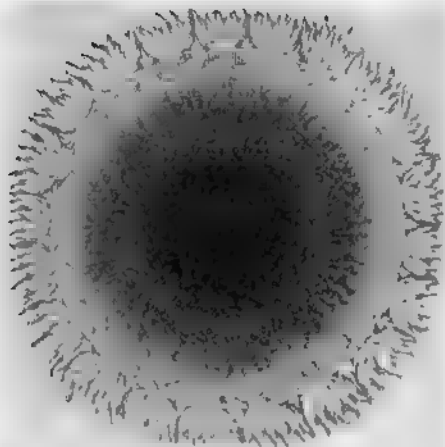


"The uncreated
light of the spirit
reflected in the
sphere of the fiery
firmament as in a
mirror, and the
reflections in their
turn, are the first
manifestations of
created light

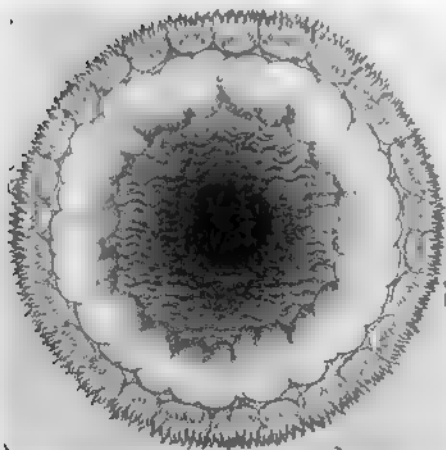


Robert Fludd
Utriusque Cosmi,
Vol. 1 Oppenheim
1617

The earth belongs
to the lowest level
of the elements,
the seed ment of
creation



According to the
proportions, the
grossest element
couples with the
most subtle when
the element of
air and water are
produced



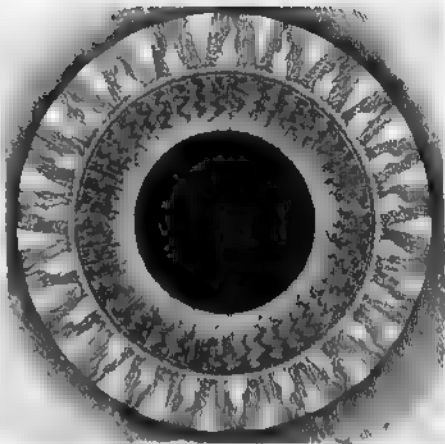
Robert Fludd
Utriusque Cosm.
Vol. 1 Oppenheim,
1617

Genesis

The second day

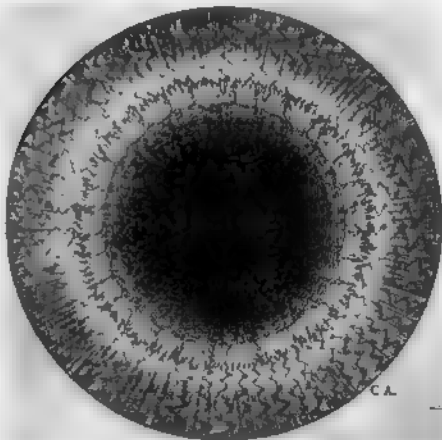
And God said, Let there be a vault between the waters to separate water from water () And God called the vault Heaven ~ (Genesis 1: 6 and 8)

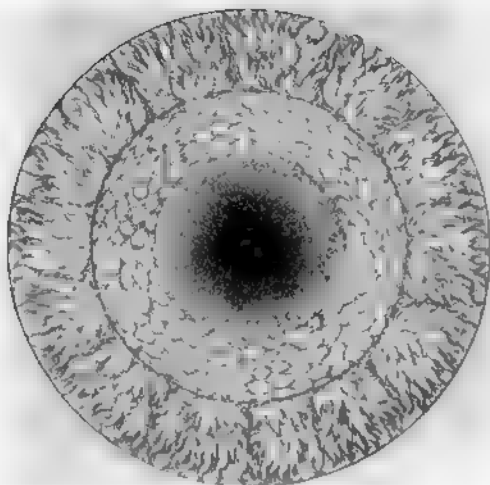
The ethereal sphere with the fixed stars and planets divides the upper waters (Empyreum) from the lower



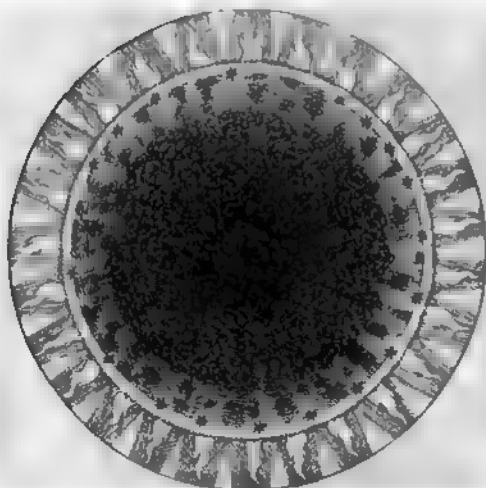
The third day

Fire arises as the first and most subtle element.





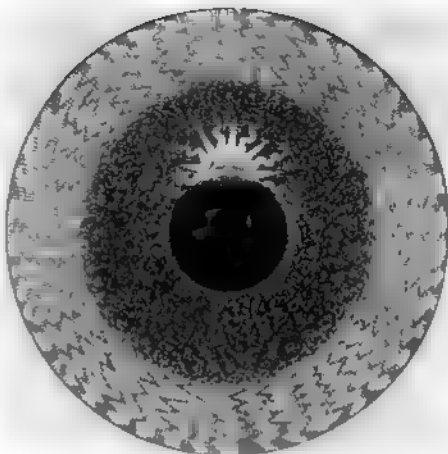
The sequence by which the elements are ordered in an ascending degree of purity: earth, water, air and fire - is repeated in the structure of the entire cosmos.



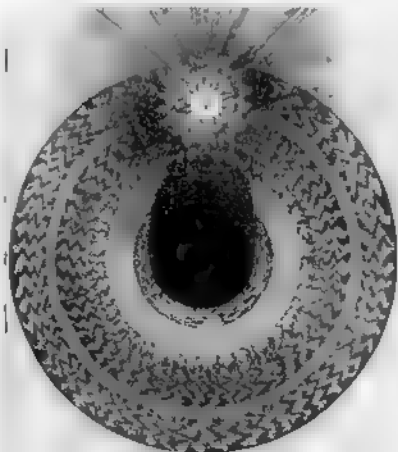
The stars on the outer edge of the ethereal sphere only became visible with the creation of the sun, for they store its light.

Genesis

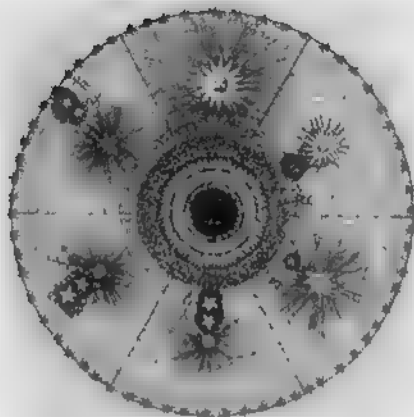
"The perturbations attendant on creation had caused some of the celestial light to be trapped in the cold mass of the central earth. Obeying the law of gravity, this celestial substance began to rise towards its rightful place in the heavens, and it was thus that our sun was formed."



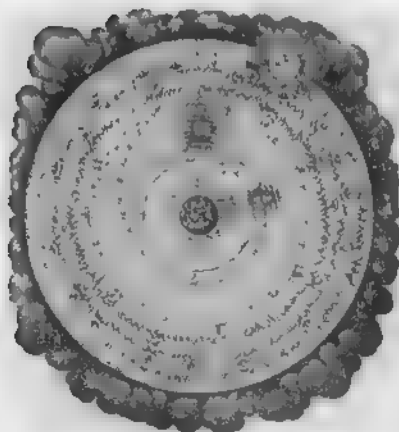
In the firmament the sun is the visible representative of the divine fire and of love. Its corresponding part in the human body is the heart.



When the sinking
hot rays of the sun
encounter rising
watery steam
they condense and
give rise to the
planets



The spirit of God
hovers as a dove
above perfect
creation which is
already menaced
by the Fall



Robert Fludd.
Utriusque Cosmi.
Vol. I, Oppenheim,
1617



OPUS MAGNUM

In reference to the divine work of creation and the plan of salvation within it, the alchemical process was called the 'Great Work'. In it, a mysterious chaotic source material called *mercurius prima*, containing opposites still incompatible and in the most violent conflict, is gradually guided towards a redeemed state of perfect harmony, the healing 'Philosophers' Stone' or *lapis philosophorum*: "First we bring together, then we putrefy, we break down what has been purified, we purify the divided, we unite the purified and harden it. In this way is One made from man and woman."

(Böhme 1609) *Sacrae doctrinae*, 1778

Genesis in the retort

1 The emblems of the lapids on the crescent moon. Normal gold (lion) must be twice driven by antimony (wolf) in order to lose its impurities. The dragon is philosophical quicksilver (Mercury).

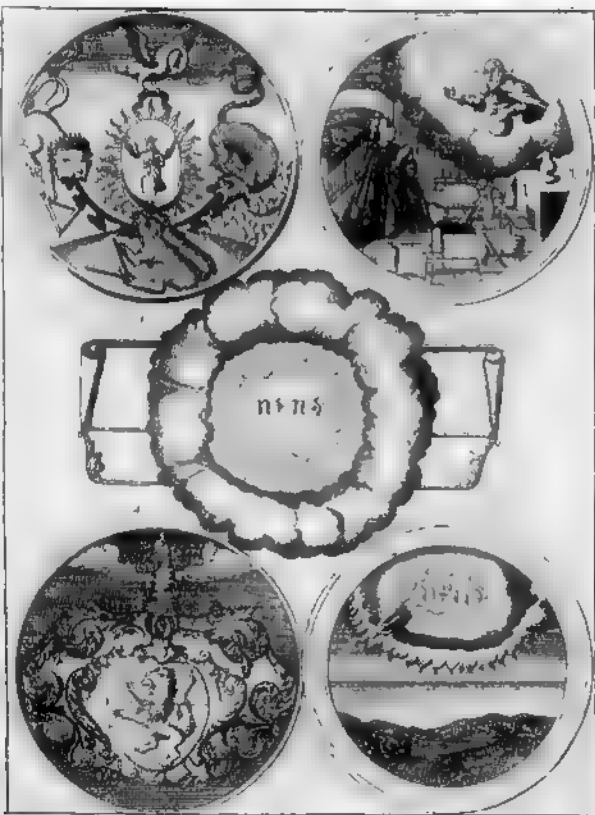
2 The alchemist assures himself of God's presence in the Work.

3 Chaos.

4 The cost of arms of the lapis.

5 The four elements.

*J. C. Barchusen,
Elementa chemi-
cae. Leiden, 1718*



Genesis in the retort

6. The chamois represent spirit and soul, which unite to form philosophical mercury

7. The six planets embody the metals to which the bird mercury is related. The locked trunk says that the path to this quick liver is hidden

8. The inner circles are the four elements which form the basic material of the seven metals (fixed stars).

9. Su phur (sun) and mercury (moon), male and female

*J C Barchusen,
Elementa chem.
cae, Leiden, 1718*



Genesis in the retort

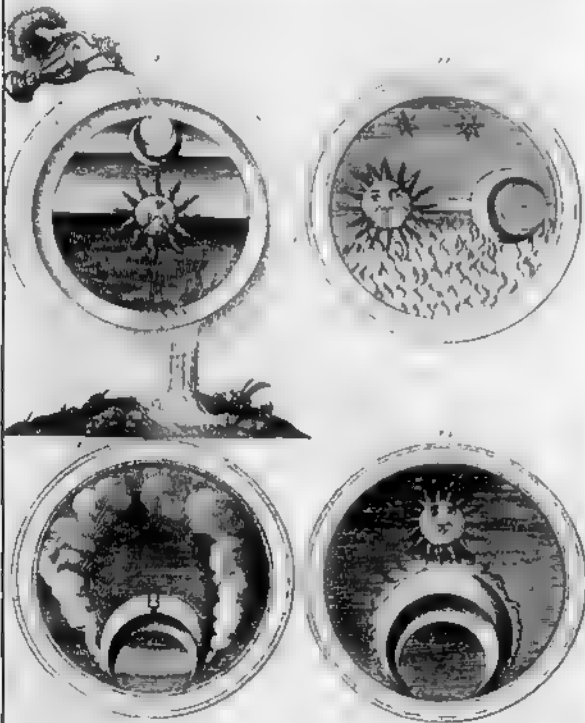
10 Through contact with the moon and the sun, philosophical mercury attains the power of fertilizing the earth

11 Sulphur and mercury must be freed by fire from the materia which contains them

12 Purification of philosophical mercury by sublimation

13 Philosophical mercury is joined once more to its sulphur, so that a homogeneous liquid is produced

J C Barchusen,
*Elementa chemi-
cae*, Leiden, 1718



Genesis in the retort

14. Gold (ion) is purified by mixture with antimony (wolf)

15 and transformed by dissolution into philosophical sulphur

16 The furnace

17 The retort in which sulphur and mercury are united

J.C. Barchusen,
Elementa chemica Leiden 1718

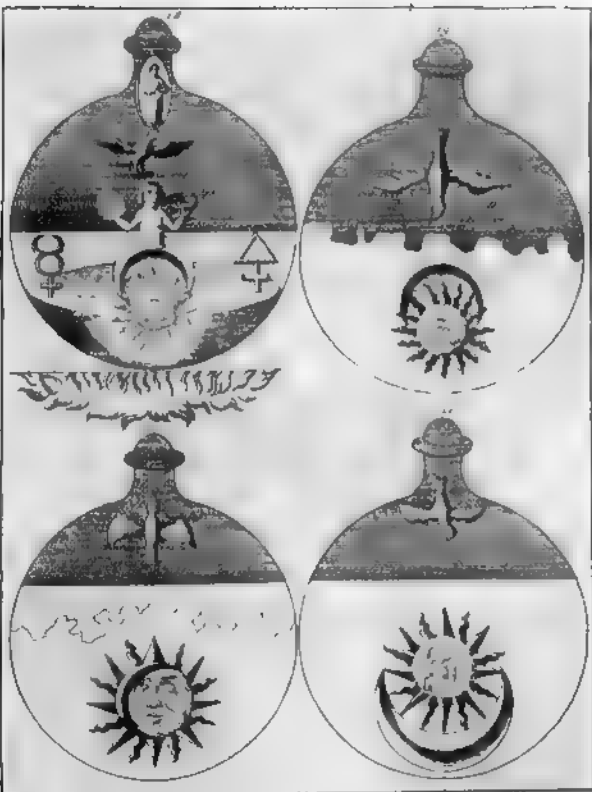


Genesis in the retort

18. Philosophical quicksilver consists of liquid mercurial components (Azoth) and solid sulphurous parts (Latona). The bird is the mercurial "spirit" that carries out the Work.

19-21 The state of putrefaction here the four elements separate and the soul emerges from the body. The ascending bird represents the distillation of philosophical mercury. The descending bird indicates that the distillate must be repeatedly poured on to the physical residue.

J.C. Barchusen,
Elementa chemica, Leiden, 1718

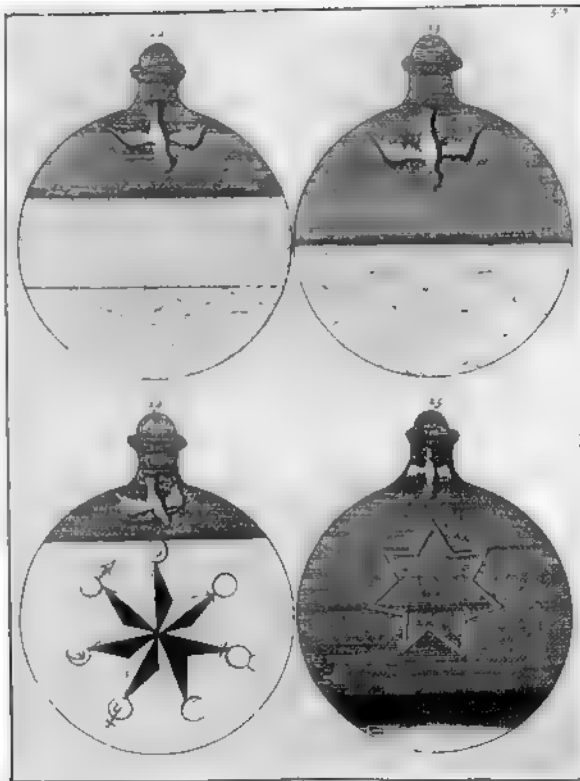


Genesis in the retort

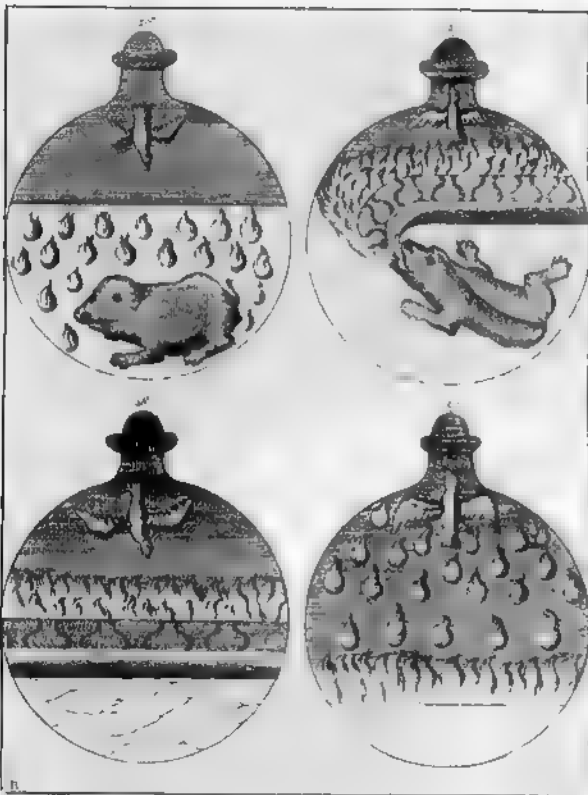
22-23 The blackness of putrefaction (nigredo) is purified by Azoth the living spirit which is extracted from the quick silver

24-25 Putrefaction is the gate to the conjunctio and conception. It is the key to transmutation. The star indicates that the matter is self enclosed and that the seeds of the seven metals lie within it

J.C. Barchusen,
Elementa chemicæ, Leiden, 1718



Genesis in the retort



26-27 The black material (toad) turns white if Azoth (dove) is poured on it again. With the application of great heat it then yields all of its liquid components.

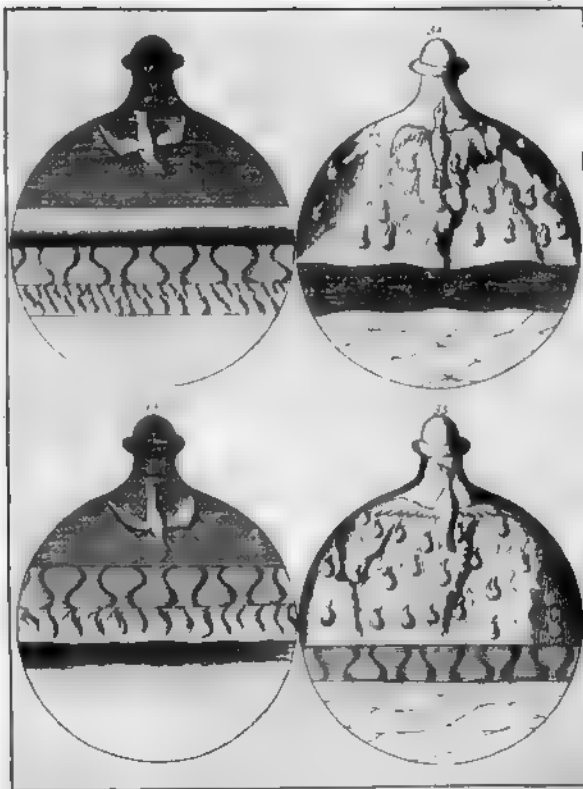
28-29. Under the effects of heat the elements begin to reconstitute.

J. C. Barchusen,
Elementa chemica. Leiden, 1718

Genesis in the retort

31 33 The
restrat fication of
the elements n
the g ass occurs
by repeated y
extracting the
mercurial spirit
and then pouring
it back

J C Barchusen,
*Elementa chemi-
cae* Leiden, 1718

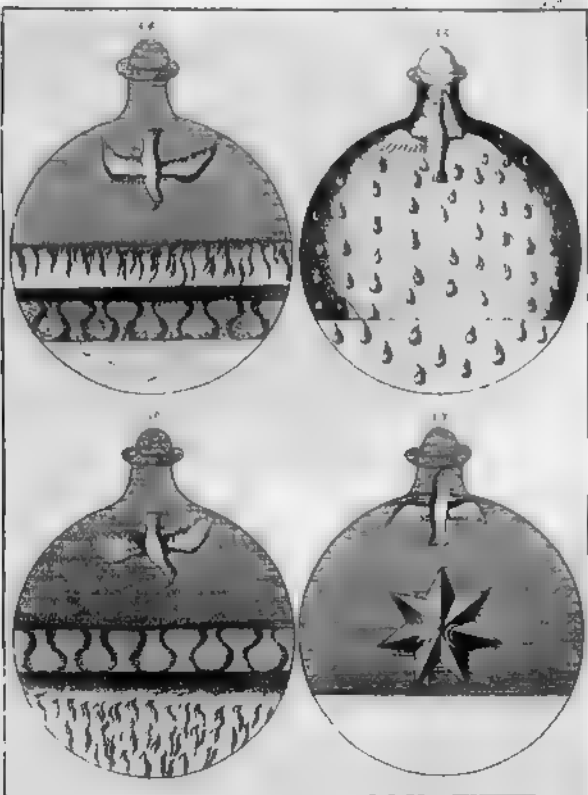


Genesis in the retort

34-36. In the seventh distillation the lapis attains its fiery nature

37 The appearance of Apollo and Luna announces that the stone will soon have the capacity for transmutation

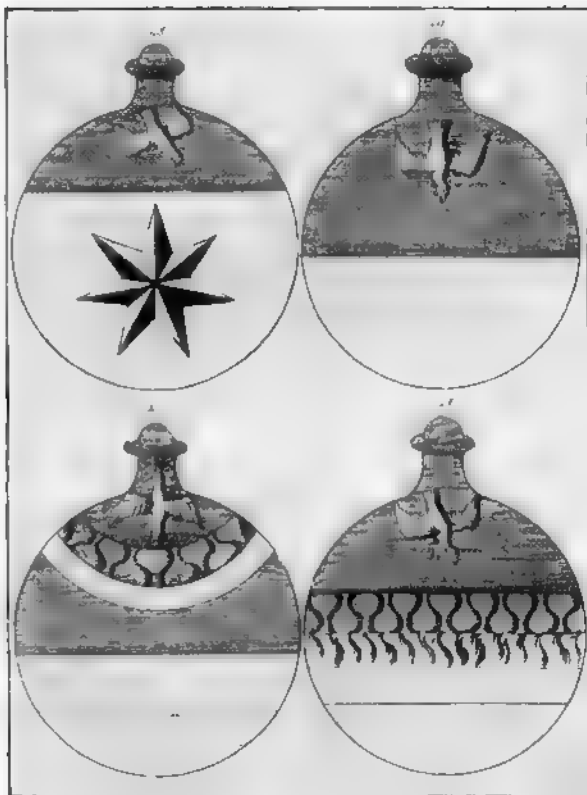
J.C. Barchusen,
Elementa chemicae,
Leiden, 1718



Genesis in the retort

38 41 In the
ninth distillation
of philosophical
mercury the
watery matter
followed by air,
strives upwards

J C Barchuson.
*Elementa chemi-
cae*, Leiden, 1718

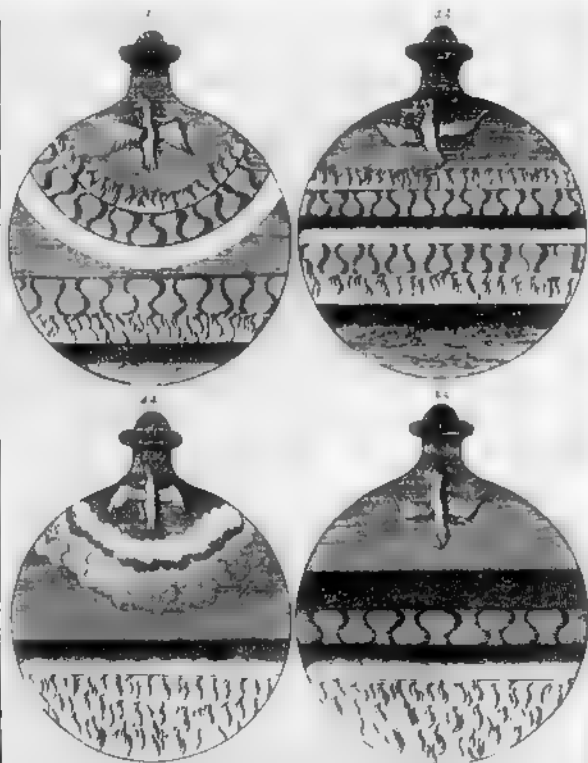


Genesis in the retort

42-45. In the tenth distillation and the subsequent moistening the elements are divided in two

The fiery nature of the lapis lowers itself to the ground. The water turns into clouds

J. C. Barchusen.
Elementa chemicæ, Leiden, 1718



Genesis

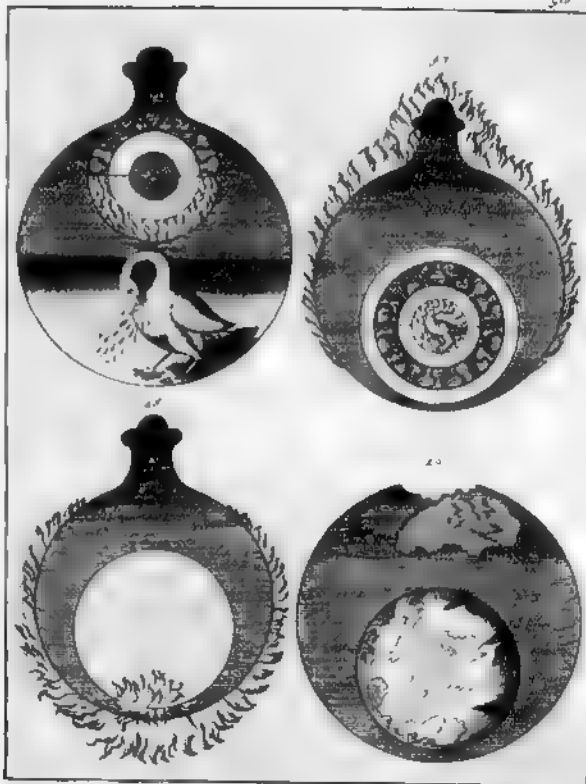
in the retort

46 The final sub-
mation of the
lapis. Here it is
represented as a
peccan, said to
bring its dead
young (the base
metals) back to
life with its own
blood (tincture).

47 The final solid-
fication (*fixatio*)
of the *lapis*, which
rises as a phoenix
in the flames

48-49 The ele-
ments are united
and the Work
completed

J.C. Berchusen,
*Elementa chemi-
cae*, Leiden, 1718



Genesis in the retort

50-53 The more transparent and subtle the consistency of the *lapis*, the higher its penetrative capacities and the greater its strength of colour. In order to intensify this, further sublimations occur. It is now fertilized with philosophical mercury (serpent). "Until the serpent has swallowed its own tail" and the *lapis* is dissolved.

J. C. Berchusen,
Elementa chemicæ,
Leiden, 1778



Genesis in the retort

The dissolution of the lapis (54) and the repeated distillations or sublimations (55) and subsequent moistenings (56) lead to its final resolubilization (57)

J C Barchusen
*Elementa chemi-
cae*, Leiden, 1718



**Genesis
in the retort**

Azoth is poured
on once more (58)
and the intensity
of the fire is raised
(59-60), for the
soul must be
"sweated out"
(61)

*J. C. Bartholomae,
Elementa chemi-
cae Leiden, 1718*



Genesis in the retort

62-65. The *lapis*
must be burned
strongly and for a
long time.

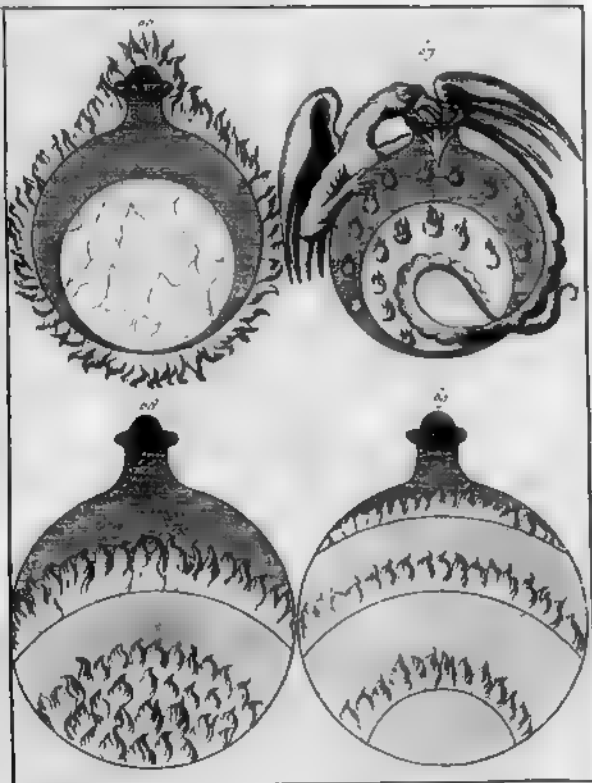
J C. Barchusen,
*Elementa chemi-
cae* Leiden, 1718



Genesis in the retort

67-69 The mass is moistened again, because the more often the stone is distilled the greater is its capacity to penetrate and to colour (tincture)

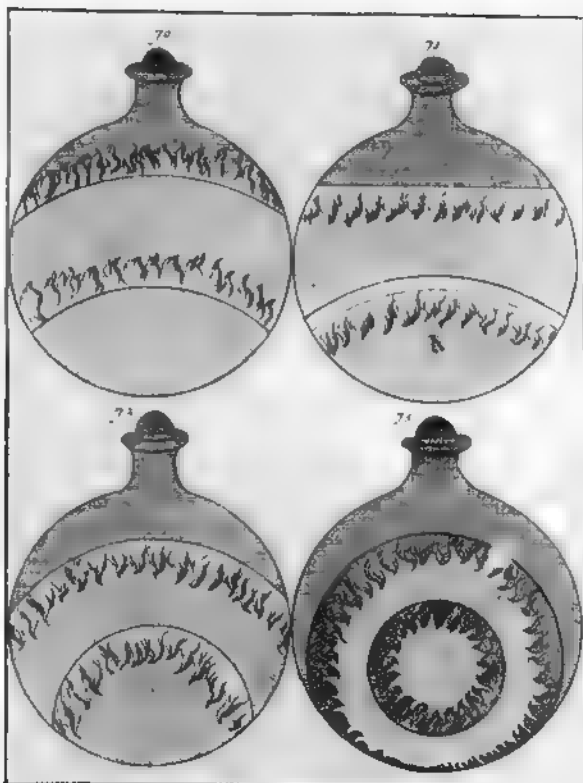
J. C. Barchusen,
*Elementa chemi-
cae*, Leiden, 1718



Genesis in the retort

70-74. In a torture by fire lasting several days, the stone now matures to its perfection and resurrection

J. C. Barchusen,
Elementa chemicae, Leiden, 1718



Genesis in the retort

75-78 "After much suffering and torment I was resurrected large pure and immaculate"

Spirit and soul have now completely penetrated the body, father and son are united, transience and death have lost all their power

J.C. Barchusen,
Elementa chemicae Leiden, 1718



Genesis in the retort

In the Saturnine phase of the work, Mercurius fires up the "primaternal" dragon and gives it wings that is, it begins to vaporize. The blood with which he feeds it is the universal spirit, the soul of all things.

*S Trismosin,
Splendor solis,
London,
16th century*



Rebuild our diad dragon with blood, so that he may live

Genesis in the retort

After the Saturnine restriction, Jupiter promises good fortune and wealth. The phase of multiplication in the Work is assigned to him.

5 Trismosin,
Splendor solis,
London,
16th century



Genesis in the retort

As the number of
heads of the bird
reveals the matter
has now been
thrice sublimated,
and is in a gaseous
state. Bellicose
Mars arrives

*S Trismosin
Splendor solis,
London
16th century*



The dissolved bodies are returned to true spirit

Genesis in the retort

The sun is the ruler of Leo, the sign of the zodiac, to whom, according to the inscription on the base, the matter should be thrown on the base as food.

S. Trismosin,
Splendor solis,
London
16th century

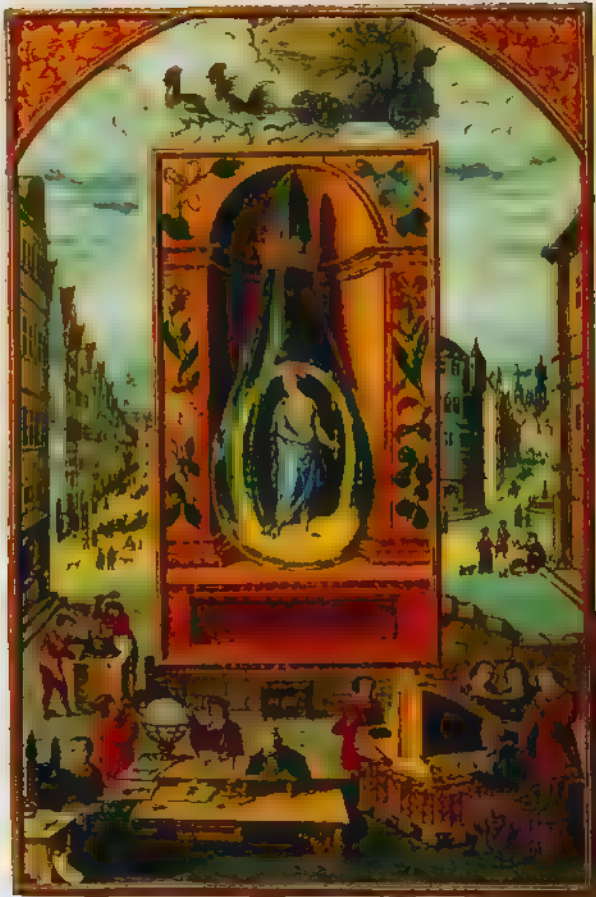


Give our living dragon the wisdom to swallow

Genesis
in the retort

Mercury arrives
with two cocks,
the heralds of the
dawn. The pure
virgin, embodying
the phase of
whitening
(albedo), brings a
happy message.
Still subject to the
moon and the
night, she is al-
ready carrying the
son of the Sun.

5. *Trismosin*
Splendor solis,
London,
16th century



The son is born, he is greater than I.

Genesis in the retort

Luna who governs
all things moist,
gives birth to the
immaculate
purple-robed
king: red tincture,
the universal
medicine that can
heal all afflictions

5 *Trismosin*,
Splendor solis,
London,
16th century



Now death is abolished and the son rules with his redness

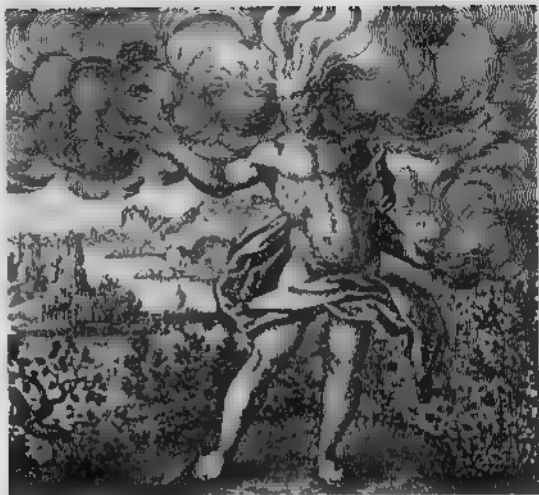
Genesis

In the retort

"The wind bears it
in its berry"

The birth of the
philosophers'
stone occurs in the
air

Michael Maier,
Atalanta fugiens,
Oppenheim, 1618



"Its nurse is the
Earth."

Mercur a water
nour shes it

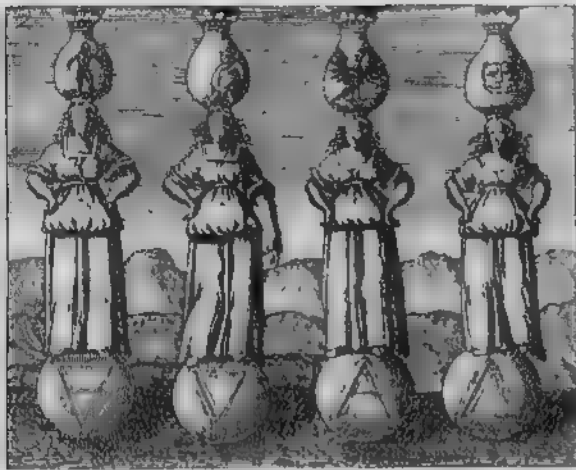
Michael Maier,
Atalanta fugiens,
Oppenheim, 1618



Genesis in the retort

Corresponding to the four elements (left to right: earth, water, air and fire) are the four phases in the alchemical Work and four degrees of fire

*D. Stolcius von Stolckenberg,
Viridarium
chymicum,
Frankfurt, 1624*



The source material for the lapis can be found everywhere: in the earth, on the mountains, in the air and in the nourishing water

*Michael Maier,
Atalanta fugiens,
Oppenheim, 1618*





Saturn as ruler of the two signs of the zodiac, Aquarius and Capricorn. "The ancient pagans saw Saturn not only as time but also as the Prima Mater of all metal things, under whose natural-achymistic rule lay the truly golden age." (Heinrich Khunrath, *Vom hylealischen Chaos*, Frankfurt edition, 1708)

De Sphaera, Italian manuscript, 15th century

Saturnine night

pag. 65



"Behold, in Saturn
a Gold lies en-
closed (.) just so
man lies now, af-
ter his fall in a
great, formless,
bestial, dead like-
ness
(.) He is like the
coarse stone in
Saturn (.) the
outer body is a
stinking cadaver,
because it sti l
lives in poison "
(Jacob Bohme, *De
signatura rerum*)

J. Isaak Hollandus,
*Hand der
Philosophen* (1667),
Vienna edition,
1746

Saturnine night

An allegory of the
Chaos of the ele-
ments and the
need to harmonize
them

Aurora consurgens,
late 14th century



Saturnine night

"Take the grey wolf, the child of Saturn (♄) and throw him the body of the King. And when he has swallowed him build a big fire and throw the Wolf into it, so that he burns up, and then the King will be reborn again."

Michael Maier
Atlantis fugiens,
Oppenheim, 1618



For the purification of gold (king), the impurities were alloyed with antimony, which was added to the melt. As antimony attracted and swallowed impurities, it was called the "philosophers magnet" the "wolf of metals."

D. Stolcius v
Stolckenberg,
*Vindarum
chymicum*
Frankfurt 1624



Saturnine night

"Ovid () writes
of an ancient sage
who wished to
rejuvenate himself
He was to cause
himself to be
divided up and
boiled until com-
pletely cooked,
then the limbs
would reunite and
rejuvenate most
powerfully "

*S. Trismosin.
Splendor solis,
London,
16th century*



Saturnine night

Trismosin tells of an angel (a code name for the mercuria components of the Materia which can be sublimated), which helps "a man black as a Moor" out of an "unclean slime" (the putrefied sediment in the retort), clads him in crimson and leads him to heaven.

5. Trismosin.
Splendor solis,
London,
16th century



Torment of the metals

Hermes Trismegistus and the creative fire that unites the polarities.

*D. Stolcius von
Stolckenberg, Viri-
darium chymicum,
Frankfurt, 1624*



Solve et coagula,
dissolution and
bonding, or
mercury and
sulphur in the
image of eagle
and toad.

*D. Stolcius von
Stolckenberg,
Viridarium
chymicum,
Frankfurt, 1624*



Torment of the metals

A symbolic representation of the three different forms of calcination of the original material.



Aurora consurgens,
early 15th century

The fabulous winged being represents the initial pulverization, "philosophical renewal"

Torment of the metals

In Eleazar's interpretation, the dragon is prepared from the philosophers' vitriol and represents the dry path, while Saturn Antimony represents the wet path. Finally, by achieving links to Mercurius, both lead to its fixing

Abraham Eleazar,
Urtheil chymisches
Werk, Leipzig, 1760



Torment of the metals

"Take his soul and return it to him, for the corruption and destruction of the one thing is the birth of the other. This means rob him of the destructive moisture and augment it with his natural moisture which will be his completion and his life."

Aurora consurgens,
early 16th century

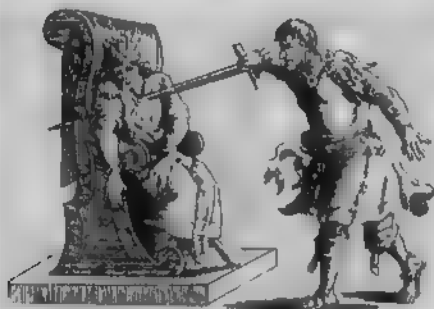


Torment of the metals

Son and servants
ask the king for
power over the
realm (oro Latin:
'request
to anagram of
French or: gold
and Hebrew
light)



The son (Azoth)
kills the father



and collects his
blood.



*Janus Lacinius,
Pretiosa Margarita,
Venice, 1546,
Leipzig edition,
1714*

Torment of the metals

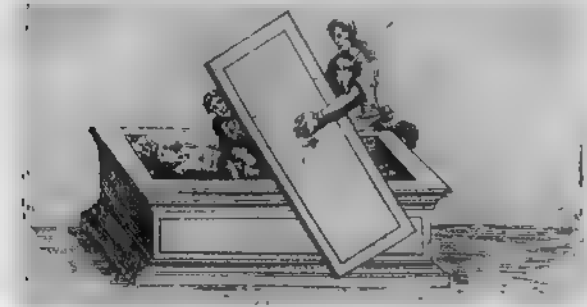
The grave (furnace) is prepared.



"Both fall through
art into the grave"
(QUADR four
elemental.)



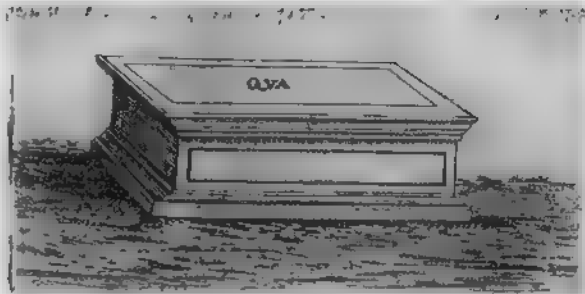
The son tries to
escape, but a third
comes, who has
sprung from both,
and holds him
back



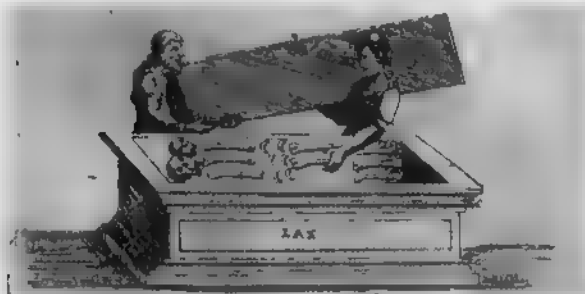
*I Lacmus,
Pretiosa Margarita,
Leipzig, 1714*

Torment of the metals

In the grave
"comes putrefaction in ashes or a
very warm bath"
(QUA Aqua)



After cooling down, the result
of putrefaction
can be seen (LAS
anagram of Sal)



The bones are
taken out



Torment of the metals

The dissolved matter is cooked until black, sprinkled with the water of life and once again cooked, until it is white. An angel comes and throws the bones (salt) onto the white earth which is then cooked.



The servants ask God for the return of the king.



Gradually the angels bring the rest of the furnace until the earth is completely fixed and red like a ruby (Ros from Lat. 'ros dew sweat. Lat rosa the rose, a code name for tartar).



*J. Lacinius,
Pretiosa Margarita,
Leipzig, 1714*

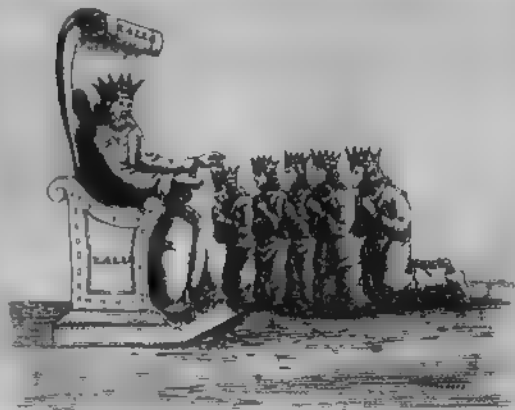
Torment of the metals

The king is now
entirely spiritual



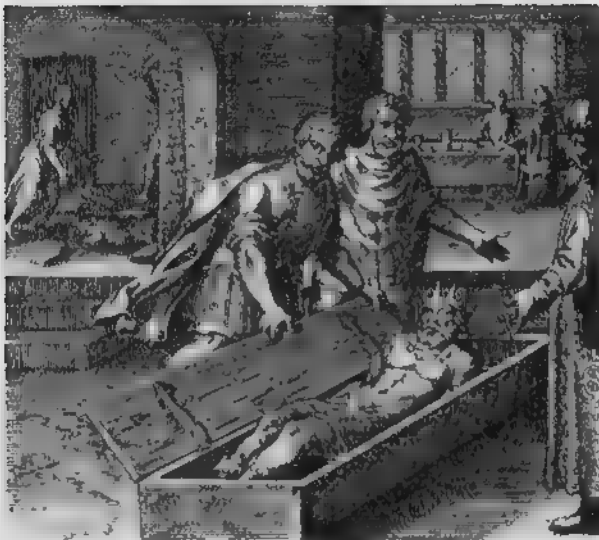
and has the power
to turn all the ser-
vants into kings.
The son is missing.
He has conjoined
with the father.

In this phase of
"projectio" (trans-
ference), the
dusty lapis is
added as an en-
zyme to the base
metals.



Torment of the metals

"Osiris is underhandedly murdered by Typhon (Seth), who afterwards scatters his limbs, but Isis gathers them up and puts them together to make a body. But the male member has broken off, lost in the water. For sulphur perishes, thus is sulphur born."



The absence of the king's male member after he is reassembled is a reference to the idea that the matter is now the unified material which the philosophers call "rebis" or "hermaphrodite"

Resurrection

The masonic lodge
at the admission
of a master

A position of the
Grand Master in
the East

B Altar with Bible
and hammer

C The old master
word on the coffin

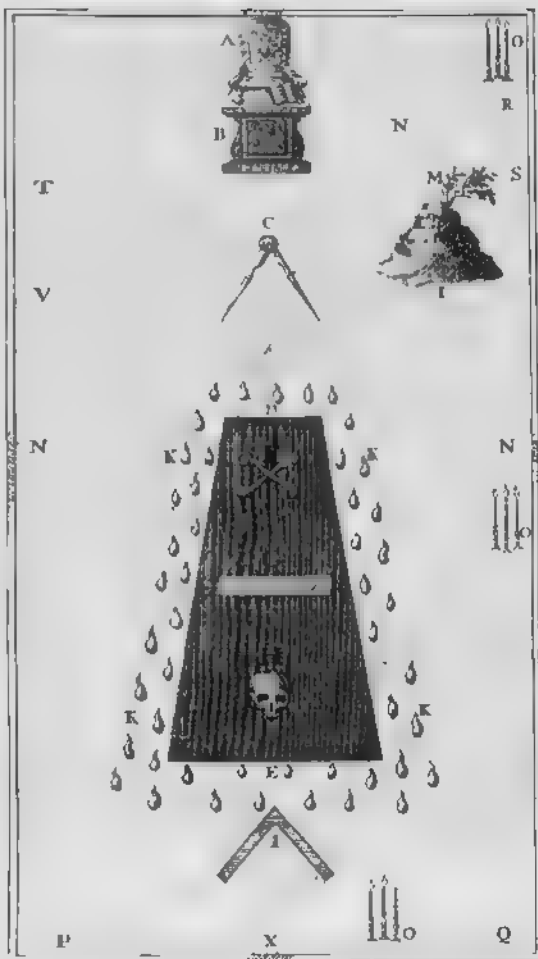
K Tears of grief
over Hiram's death

LM The burial
mound with the
acacia branch

O The positions
of the leading offi-
cers of the lodge

X The new recruit
in the West

L'ordre des Francs
Maçons traité
Amsterdam, 1745



The "mosaic floor" of black and white tiles refers to the bipolar nature of earthly existence: the chimaera of light and darkness, agents and patients, form and matter. It leads to the holy of holies containing the eternal spirit-fire of Jehovah, which no mortal can see.

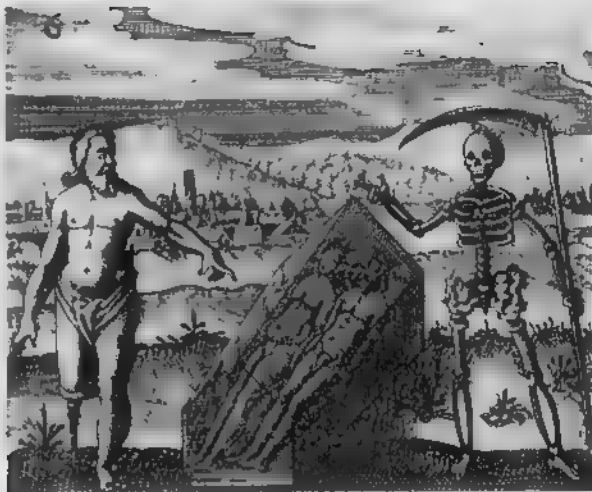
Work table for the 3rd masonic degree (master), England, c. 1780



Resurrection

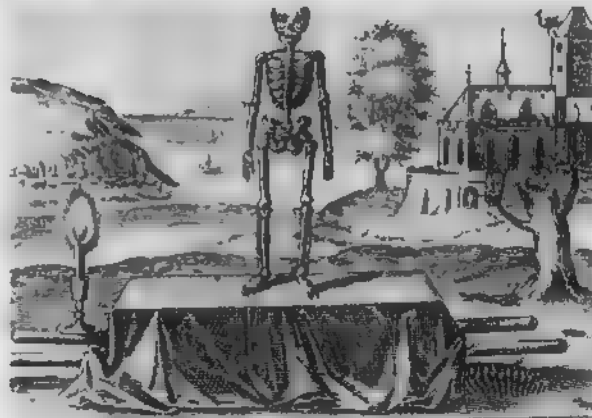
Sol and Luna still lie side by side as "two different things" in the glass coffin of the retort. After putrefaction they will be resurrected as "one thing from two" (Rebis).

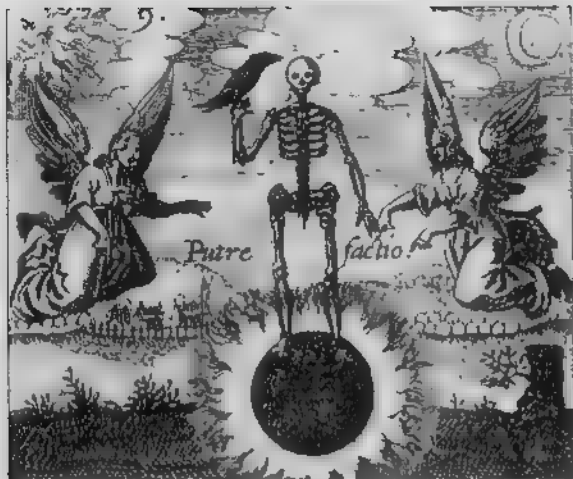
D. Stolcius von Stolzenberg. *Vitae chymicum*, Frankfurt 1624



Without death by burning (candle) no resurrection can occur. For in ashes is the "salt of glory".

D. Stolcius von Stolzenberg. *Vitae chymicum*, Frankfurt 1624





The "dark material" of the back sun divides spirit and soul from the putrefied body

D. Stolcius von Stolcenberg, Vindictum chymicum, Frankfurt, 1624



"Decay is a wonderful smith", who transfers one element to the other

D. Stolcius von Stolcenberg, Vindictum chymicum, Frankfurt, 1624

The black sun is the outer sun, whose "dark, consuming fire" brings everything to decay. In Arabic achemy "the blackness or the shadow of the sun" is also a code name for the impurities of common gold which must be washed away.

S. Trismosin,
Splendor solis,
London,
16th century



The inner sun as an image of the lapis, the red-winged lion.

S. Trismosin, Splendor solis, London, 16th century



Aurora

"[...] Thus the Dawn at the peak of reddening is the end of all darkness and the banishment of night that wintry time that one will knock against if one wanders into it and does not take care."



"Turn to me with your whole heart and do not despise me because I am black and dark for the sun has burnt me so, and the black depths have covered my face."

Aurora consurgens, late 14th century





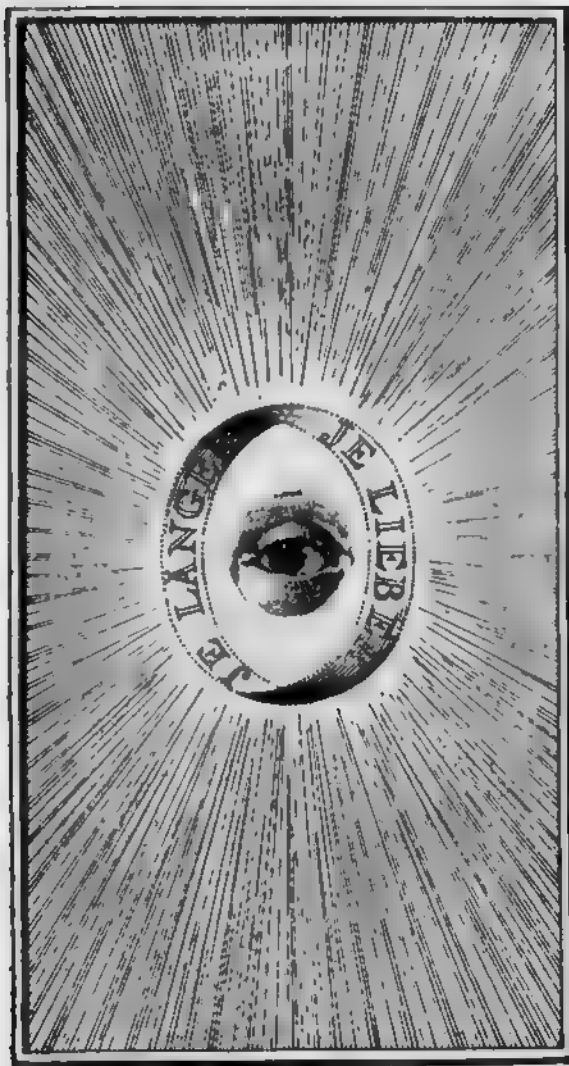
Ruge planned the painting as part of a cycle on the four seasons as the "four dimensions of the created spirit." Morning represents "the boundless enlightenment of the universe."

Lily and dawn symbolize the rise of the age of the Holy Spirit. "

Ph. O. Ruge, Der kleine Morgen, Hamburg, 1808

"Here, two eyes have once more become one (.). By its changing gaze all things are nourished (.). If this eye closed for a moment, nothing could exist any more. For this reason it is called opened eye, upper eye, sacred eye, surveying eye, an eye that sleeps not nor slumbers, an eye that is the guard of all things, the continuous existence of all things " (Zohar, Cologne edition, 1982)

Little flower garden of the Seraphim, from the works of Bohme, 18th century



Sechs PUNCTEN.



The dark back ground is the innermost hidden aspect of God in a free transition of the Cabalistic *En Sof* (the infinite). Böhme referred to him as the "unground" In the virgin mirror of wisdom, the divine will recognizes itself and "imagines" itself from the unground in itself () and impregnates itself with imagination from wisdom () as a mother with out childbirth"

Jacob Böhme.
Theosophische
Werke Amster-
dam. 1682

"The soul is an eye of fire, or a mirror of fire, wherein the Godhead has revealed itself (). It is a hungry fire, and must have being, otherwise it becomes a dark and hungry valley."

Jacob Bohme.
Theosophische Werke, Amsterdam, 1682



10. Fragen von der Seele

"Thus we understand the soul, that it is an awakened life from God's eye, its primal state is in fire, and fire is its life

*Jacob Böhme.
Theosophische
Werke Amster-
dam 1682*



**Light &
Darkness**

*D. A. Freher, in
Works of
J. Behmen, Law
Edition, 1764*

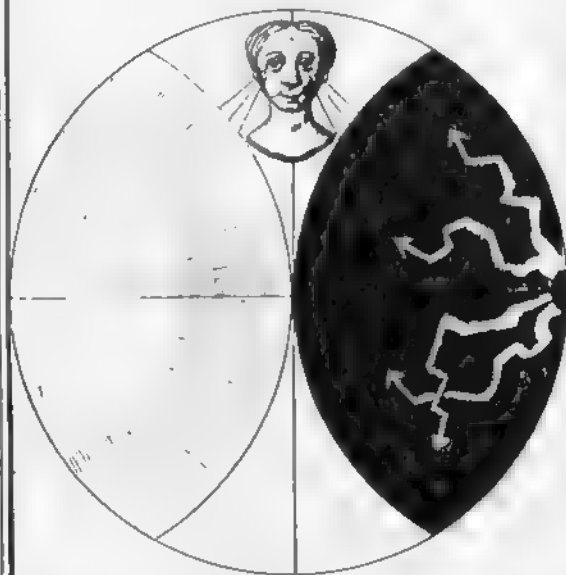


**Light &
Darkness**

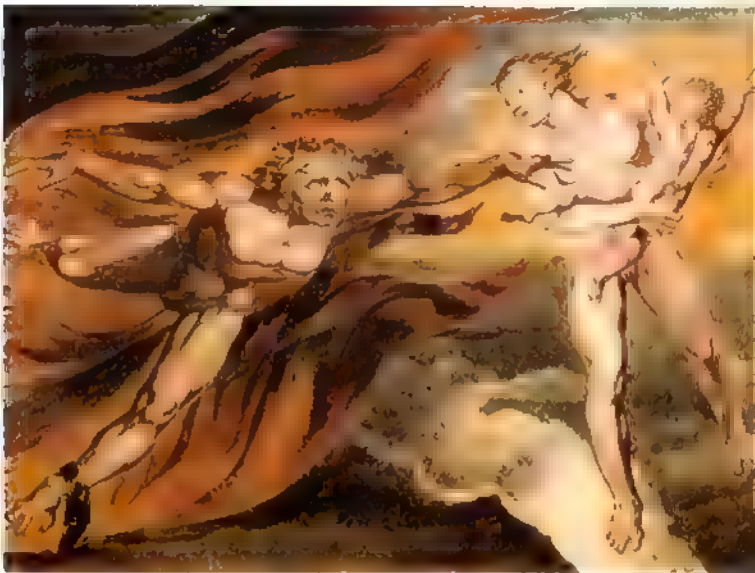
"We have the
Centrum Naturae
in ourselves. If we
make an angel out
of ourself, that
is what we are. If
we make a devil
out of ourself, that
too is what
we are. We are all
at work creating
we are standing in
the field
(J. Bohme)

D. A. Freher: *Para-
doxa Emblemata*,
Mann. 1611, 18th
century

*This One is capable both of ^{this}
this and of that*



*Choose, and what thou chooseth
shall be thine*



In 1790, as an advocate of revolutionary ideals of freedom, and an opponent of all moral and state supervision, the painter and poet William Blake wrote *The Marriage of Heaven and Hell*, a spirited polemic against the traditional identification of good and evil as soul and body. "But the following (...) are true: [...] Man has no body distinct from his soul, for that called body is a portion of soul discerned by the five senses [...]. Energy is the only life and is from the body; and reason is the [...] outward circumference of energy"

The illustration refers to a vision of Böhmé, in which heaven and hell are within one another, "and yet neither is apparent to the other"

The divine, fertile angels "are in the gentle water's matrix", and the hellish and infertile "are enclosed in the hard fire of anger" (Böhmé)

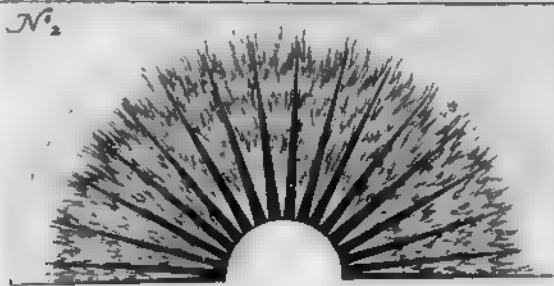
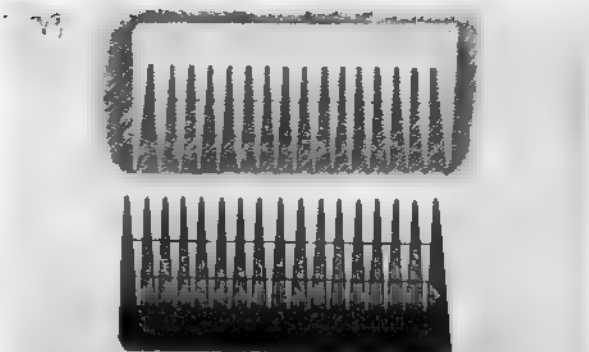
William Blake, *The good and evil angels*,
c. 1793-1794

**Light &
Darkness**

No. 1 Form and
matter, spiritual
and physical
principle as a light
and dark comb

No. 2 The combs
can be depicted as
two hemispheres,
the upper one
corresponding to
the male genera-
tive nature and
the other to the
female receptive
to the seed of
light

Robert Fludd,
Utriusque Cosmi,
Oppenheim, 1619

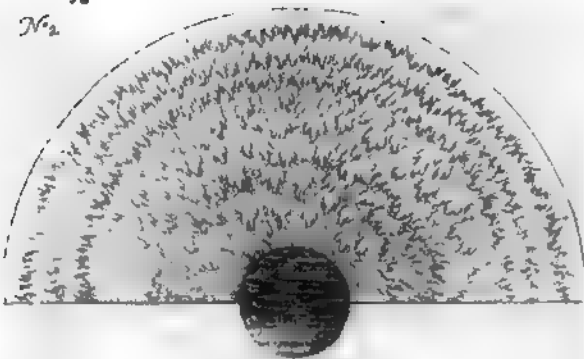


The great sex act of heaven and earth

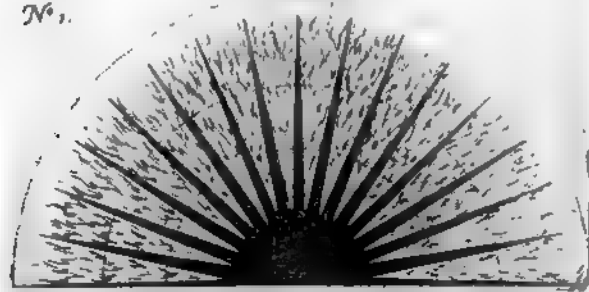
The divine spermatic influx is the famous dew of the alchemists, which should only be collected on spring nights when the sky is completely clear and the temperature is mild

Robert Fludd,
Utriusque Cosmi,
Oppenheim, 1619

N^o 2



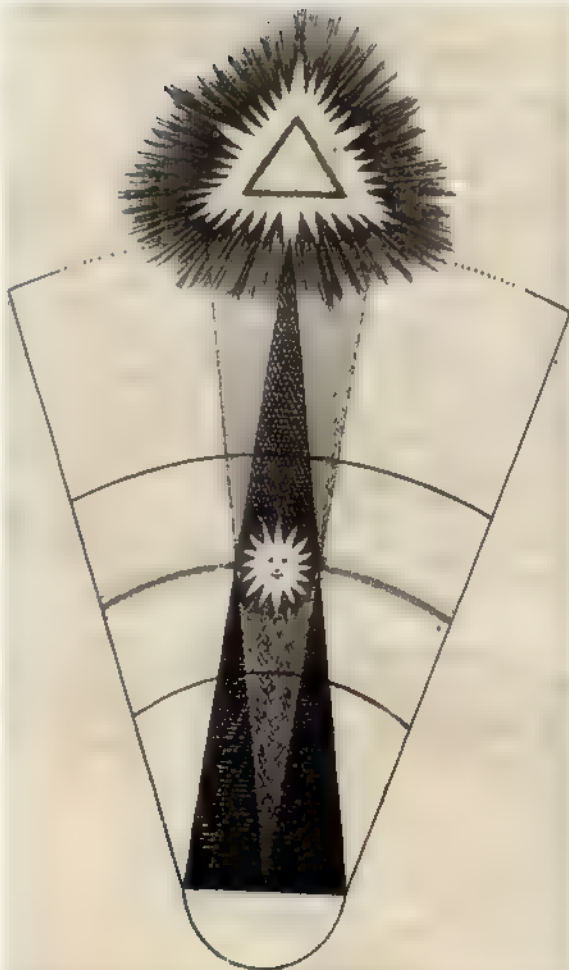
N° 1



Light & Darkness

The upper third is the region of the divine, fiery heaven (Empyran), the lower of the elemental heaven. The central sphere which consists of equal parts of upper light and lower matter. Fludd assigned to the ether, the "fiery a r". The path of the sun runs straight through the intersections "which Platonists there fore referred to as the sphere of the soul (sol)".

Robert Fludd
Utriusque Cosmi
Oppenheim, 1619



The TREE of the SOUL



The tree of the soul is rooted in the dark world of divine anger, and grows in two directions: to the right is self will, to the left is selflessness, illuminated by the light of the holy spirit. This trunk alone leads upwards through the four Cabalistic worlds or layers of the soul.

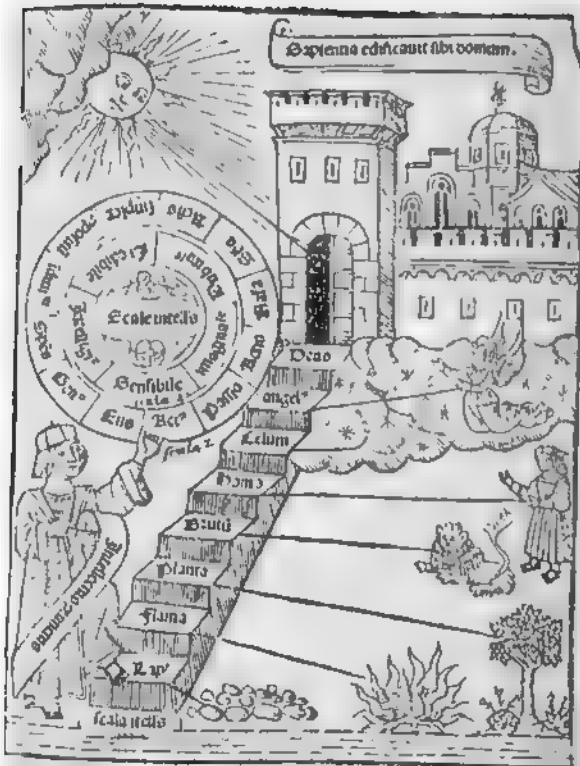
*D. A. Freher in
Works of
J. Behmen, Law
Edition, 1764*

Ladder

The division of the upper regions of the cosmos into the nine choirs of angels is taken from the work, *On the heavenly hierarchies* by the Alexandrian Pseudo Dionysius (c. A.D. 500)

Manuscript, 12th century





Here the intellect stands at the foot of the ladder of creation which leads upwards from the mineral realm to the levels of plant, animal, man and angel up to God where Sophia, wisdom, has built her house. The figure symbolizing the intellect holds the instrument that is to enable him to climb up and down, a descender and ascender of the arcanes of the Catalan philosopher and Christian mystic Ramon Llull (1235-1316).

*Ramon Llull De
novalogica 1512*

Ladder

The ascent into the mysteries of Freemasonry is based on the three

Great Lights: Bible, compass and square. The Jacob's Ladder represents the process that is supposed to transform the raw stone (apprentice *Pierre Maçon*) into the cubic stone (*sapin*).

The female figures: Faith, Hope and Charity. The rooms: Strength (S), Wisdom (W) and Beauty (B).

1. Bowing Post
Degree: Bowing Post





Where the ascent
 on the appearance
 board each
 still a gift up a ad-
 der—as an expres-
 sion of the original
 will follow a
 proportion—at the
 more advanced
 level of the our
 which—who, we
 now have a
 covered gate in the
 form of a seve-
 to—fair rise up
 where it is
 enough clear where
 the beginning and
 end are

*How many of these
 Dances have I seen?*

Philosophical tree

This depiction of the *Opus Magnum* is indebted to the construction of the Sephiroth tree

The dissolving and binding powers set opposite one another on the branches

D. Mylius
Anatomia
Frankfurt 1626





The Alexander novel popular in the Middle Ages tells of the oracle trees of the sun and moon. Observations of the appearance of tree-like crystallizations in the refectory must also have contributed to the dissemination of this symbolism.

*Pseudo-Lull
Alchemical Tree
1470*

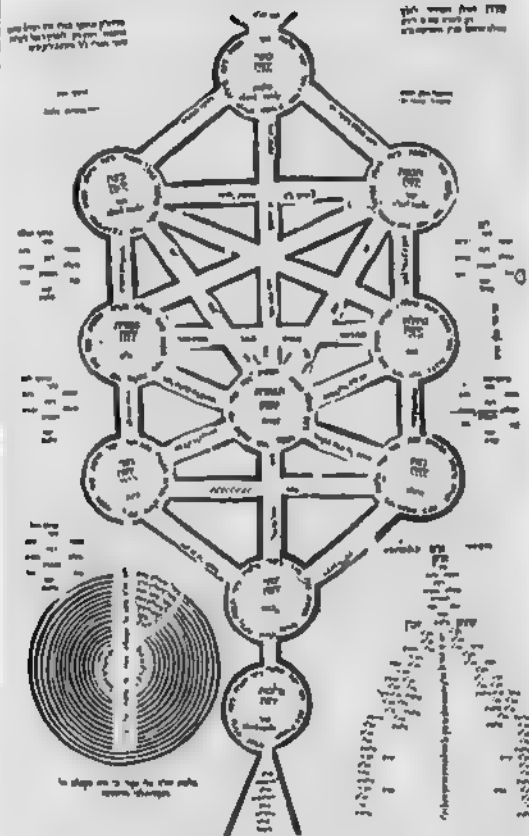
The Sephiroth tree is at the core of the Cabala, its most influential and multi-layered symbol. The Sephiroth are the ten, primal numbers which, in combination with the twenty-two letters of the Hebrew alphabet, represent the plan of creation of all upper and lower things. They are the ten names, attributes or powers of God, and form a pulsating organism called the "mystical face of God" or the "body of the universe". It stands on the three pillars of mercy (right), severity (left) and central balance. The central pillar forms the spine through which the divine dew flows down into the lower womb. In Creation only the effects of the seven lower Sephiroth are visible, the upper triad works outside time and beyond understanding. In the system of the four worlds it corresponds to the divine light-world (aziluth), which is separated by a veil from the two lower triads of the throne-world (beriah) and the world of angels (yezirah). The lowest Sephira, Malkhut, is identified with Assia, the spiritual prototype of the material world.



- | | |
|-------------|--|
| 1 Kether | supreme crown, initial will |
| 2 Chochma | wisdom, seed of all things |
| 3 Binah | intelligence, upper matrix |
| 4 Chesed | love, mercy, goodness |
| 5 Geburah | severity, punitive power |
| 6 Tiphareth | generosity, splendour, beauty |
| 7 Netzach | constant endurance, victory |
| 8 Hod | magnificence, majesty |
| 9 Jesod | ground of all procreative powers |
| 10 Malkuth | kingdom, the dwelling of God in creation |

According to one doctrine of the Zohar, evil arose from an eruption of the Sefirot of "severity" (5), when it was separated by a blockage of the intermediary channel from the mitigating influence of divine love (4). For the mystic Isaac Luria, this was caused by a cosmic fracture and by the fall of the lower Sefirot, unable to bear the penetration of the upper stream of light in primal times.

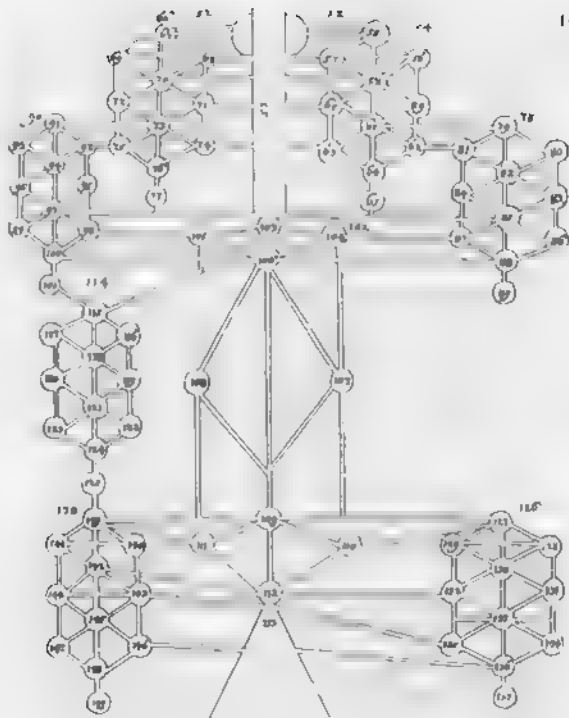
Sephiroth tree after Isaac Luria
Amsterdam, 1708



Philosophical tree

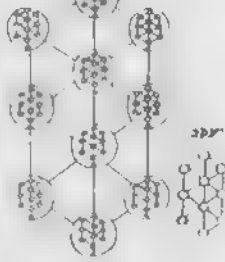
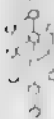
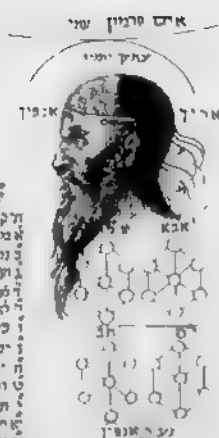
The honeycomb
like links depicted
here represent
new formations
and restructurings
of the tree after
the fracture of the
lower Sephiroth
Luria called the
configurations
"Parzifim" faces
of the deity

C. Knorr von Rosen
roth Kabbala
denudata,
Sulzbach, 1684





י"ב תקוני דיקנא של אין ואיך
 זרקת שלאן במיכר תיני של אר"ו סמנות
 אל
 ב נשאל עין
 ג ונבר על שש
 ד לסאריט נחלתו
 ה לא ריניק לידאנו
 ו כי חפץ חסד הוא
 ז ישרח ירחמו
 ח יכבוש עתותינו
 ט ותשלך במצולת ים ית'
 י תתן אמת לעקב
 יא חסד לאנרים
 יב אשוי ושב עת
 יג מיכר קדש
 נוצר חסד
 סאן עין
 זמרת
 וחסד
 זקק



The ten Sephiroth not only form the cosmic body of the first man, Adam Kadmon with the three upper brain chambers and the seven limbs, but according to the teaching of Isaac Luria the individual Sephiroth are also reflections of the mystical face, each stressing a particular aspect

C. Knorr von Rosenroth, *Kabbala denudata* Salsbach, 1684

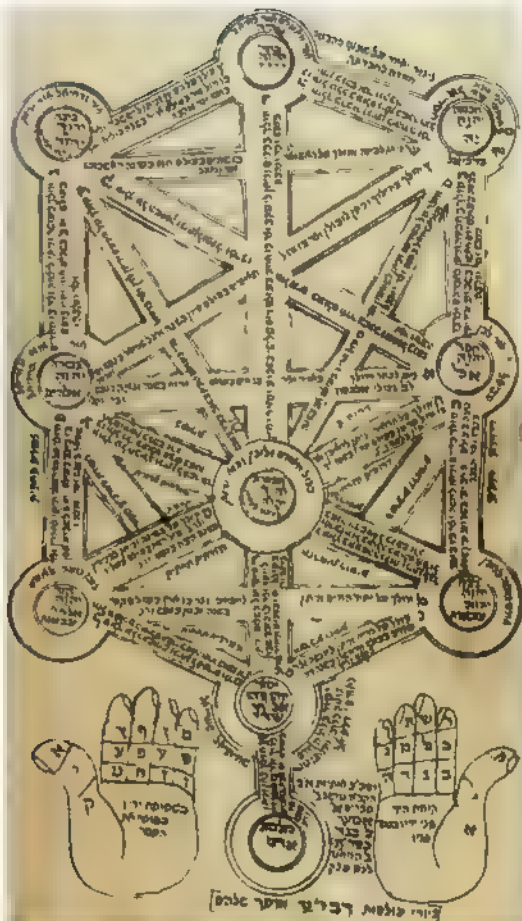
ק"ס

בר א

Philosophical tree

According to the
law of the
Pythagorean
Tetractys the four
seeds of the ar
cane name of God
unfold on ten
levels

Manuscript
Salonica





Heinrich Khunrath's "Whole circle round" (stage of eternal wisdom) is filled with the spiritual salt of wisdom: the Tartarus Mundus or central salt point of the great building of the whole world, into which all the spatial lines of Hans Vredemar de Vries' perspectival construction vanish.

Heinrich Khunrath, *Amphitheatrum sapientiae aeternae* 1602

[illegible]

Like bees attracted by the scent of the rose, the lovers of Theo Sophia stream by from all directions to climb the seven steps of the "mystic ladder," through "the gate of eternal wisdom."

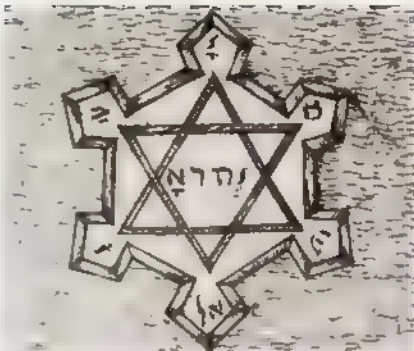
Heinrich Khunrath. Amphitheatrum
sapientiae aeternae 1602

Mandala

inscription above the emblem "God is the
fortress of all who believe in him"

inscription beneath the emblem "We
trust in God when the flood begins"

M : Ebermeier Sinnbilder von der
Hoffnung, Tübingen, 1853



On the art of warfare and the planning of
fortifications

Robert Fludd *Utriusque Cosmi, Vol. II*
Oppenheim, 1619





Twenty one paths lead to the alchemistic fortress but only on one, the enthusiastic path of the fear of God and of prayer, can it be entered. This path alone brings the knowledge of the correct source material. The seven corner points of the fortress are the seven phases which lead to the central

rock of the lapis. Here is the throne of "our Mercury" the dragon, "who marries himself and impregnates himself."

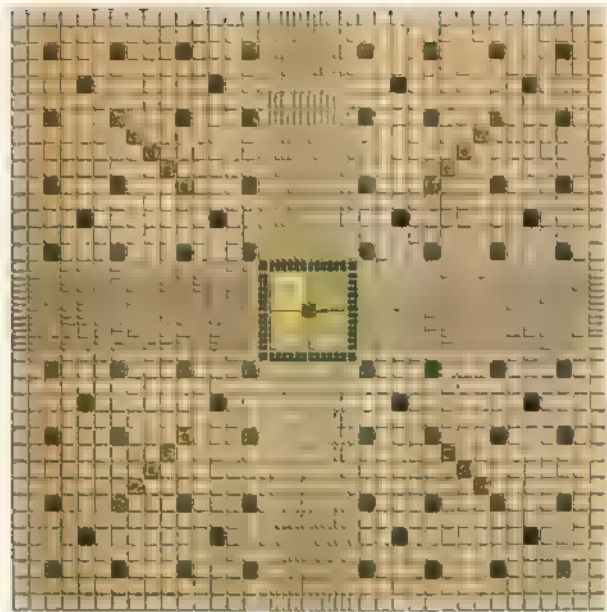
Heinrich Khunrath, Amphiscastrum sapientiae aeternae, 1602

Mandala

This Tibetan mandala palace is divided, analogous to man as the day, into the three spheres of body, language and spirit, to which, in this *Mandala of the Time-Wheel*, precisely 722 Tibetan deities are assigned.

*Karakoram, a Mar
Bala, 18th century*





As in Blake's poems, in the writings of his contemporary, Richard Brothers, democratic convictions mingle with Biblical tradition and the author's own visionary experience. He identified the fallen Jerusalem with the London of his own time. Brothers based his detailed map of the city on the descriptions of the prophet Ezekiel.

Engraving by Wilson Lowry, in
R. Brothers, A Description of Jerusalem,
 1801

Dew

"Blessed of the
Lord be his land,
for the precious
things of heaven,
for the dew, . . ."
(Deuteronomy
33:13)

"Our dew our
matter, so es-
sential, spermat-ic,
dewish, electric,
virginal, un-
versal." (From the
writing of Count
Marsciano, 1744)

De alchimia,
Leyden, 1526



Plate 4

From the Manuscript
 published in 1637
 The astronomical
 work was here de-
 dicated in a series
 of 5 plates. The
 astronomical couplet
 corresponded to
 the 12 zodiac signs
 in the harvesting
 of the Jew which
 must occur in the
 month of May
 (Taurus)



Plate 6

The result of the
 forty day diges-
 tion and a second
 distillation, the
 appearance of a
 solid mass at
 the bottom of the
 still, and the
 solid



Plate 7

The result of the distillations combined with the extract that has been once treated by the secret sun-fire. At the bottom: Annemey Gattinone weighs the end of the philosophers sulphur. After being weighed, it is brought to whitening (L and)



Plate 11

The philosophical
Mercury now ap-
pears elevated to
purple redness





Plate 12

Filled with inner
dynamism, the
sulfur—bull bucks
and the dew in the
bowls of plates
sated with the
nitric heavenly
spirit, pure salt
petre

Plate 13

The sulphurous
blossom has
turned into a sma-
sun which has the
power to take the
philosophical Mer-
cury to its highest
stage of consis-
tency



Plate 15

The alchemical couple celebrate the coming of the dawn. The pagan Hercules has completed the deeds of the Work, and remains as a physical residue on the floor, while thanks to the dew the uses of a corruptible spirit body rises into the



Serpent

"Sow the gold in
the white fertile
earth which is the
third earth that
serves the gold as
the first the earth
and the other
the gold, the
gold, the gold."

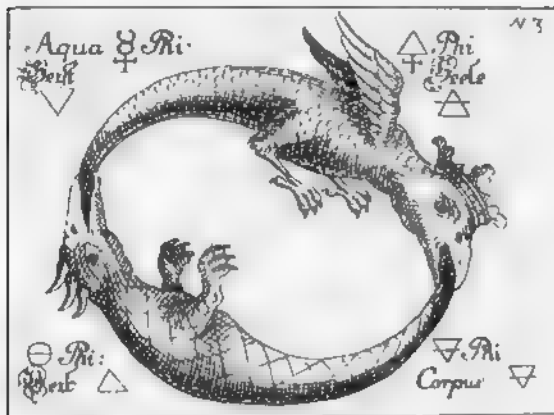


Aurora on vigil
early 18th century



Sourdough is a favourite image of the
ferment used in the process to raise the
matter.

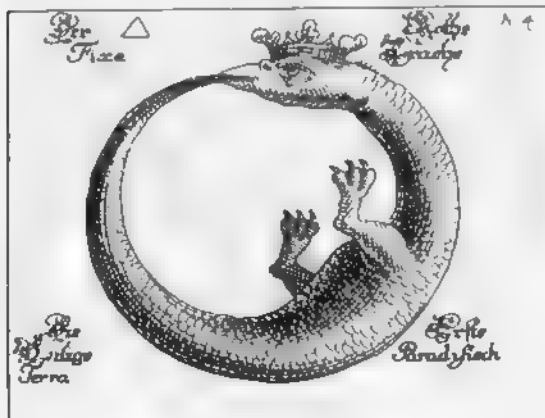
Aurora consurgens, late 18th century



"The supreme serpent No. 31 is the cosmic spirit which brings everything to life which also kills everything and takes all the figures of nature. To summarize he is everything and also nothing."

It is called Quidnunc in Coptic. Quidnunc means king and in Hebrew ob means a serpent.

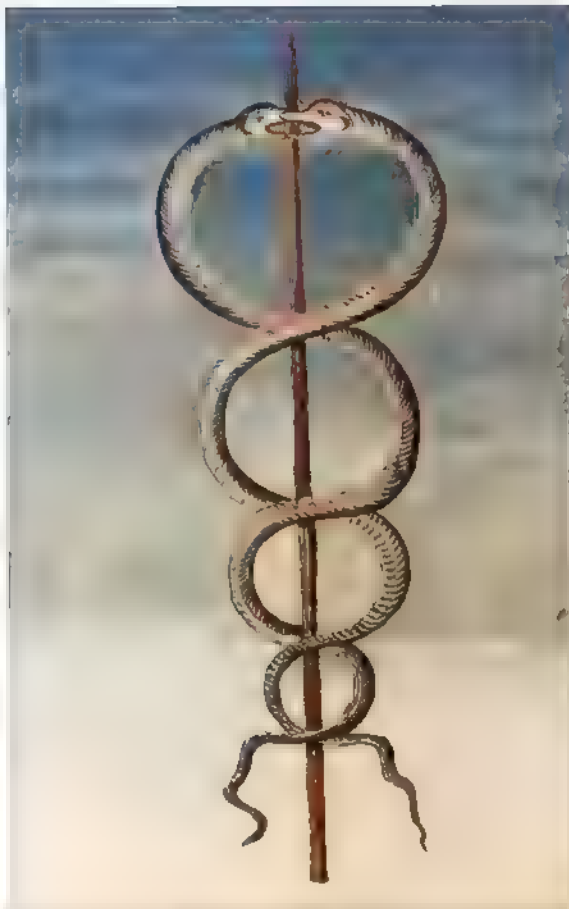
Abraham Eleazar
Donum Dei Erlurt
1735



Serpent

These are the two snakes fastened around Mercury's staff with which he demonstrates his great power and changes into whichever forms he wishes[]"

*Livre des figures
hieroglyphiques
Paris 17th century*





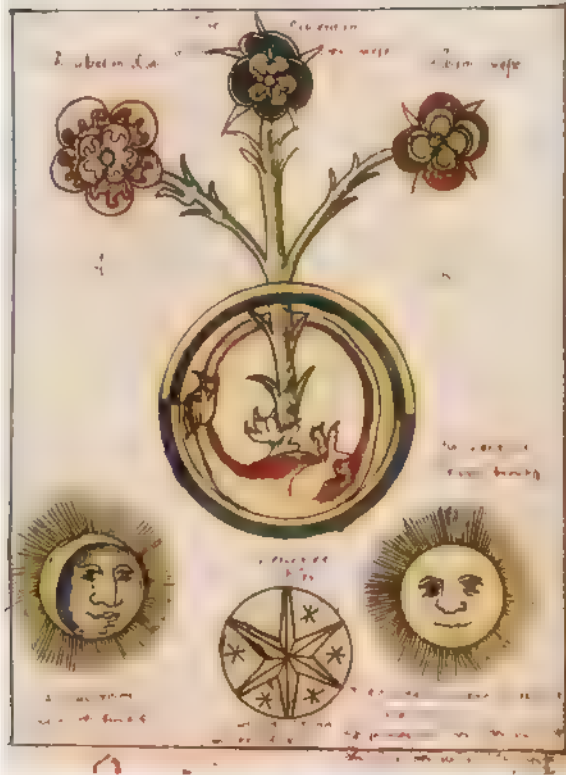
Allegory of the marriage of the dual principles in the work on the left the female mercur a side with the pelican as a symbolic animal and on the right the male sulphur side with the fire bird the Phoenix

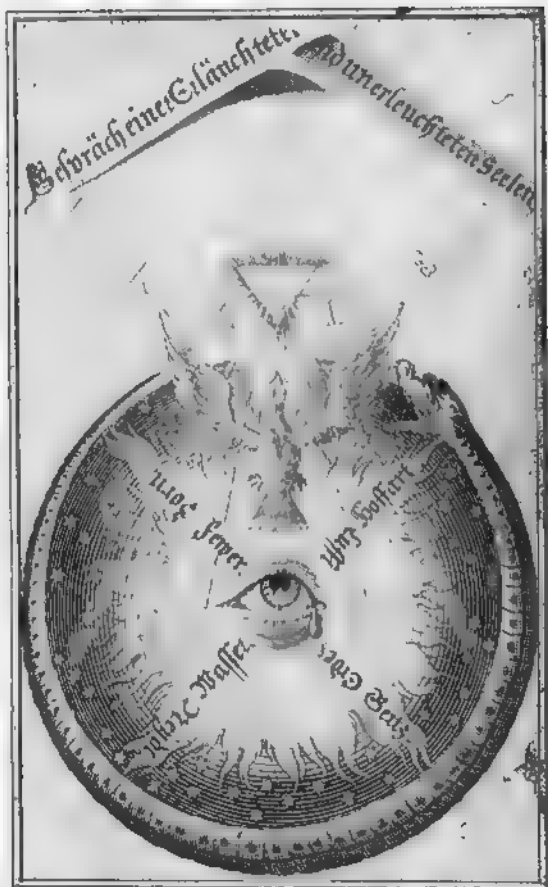
Figure 10
 Alchemical
 Symbolism
 18th century

Serpent

The "Mercurial
tail eater" is "our
subject" "From
this one root we
sprout roses the
supreme good."
The white rose
signifies the lunar
"Philosophical
Tincture" the red
rose the solar
Metallic Tinc-
ture The myste-
rious blue rose
in the middle is
called the "flower
of wisdom"

*Hieronymus Reuss
ner Pandora
Basle, 1588*





Since Vulcan lit
the mercurial
wheel of anguish
into which the soul
had imagined it
self "its meaning
only stands after
the multiplicity of
natural things. It
is entirely subject
to the changeable
play of the pas-
sions.

The illuminated
soul can use the
poor soul to break
the bands of the
monstrous snake
husk by introdu-
cing Light.

Jacob Böhme
Theosophische
Werke
Amsterdam 1682

Serpent

The "Red Sea" in the caption above this detail from the Ripley Scroll was a well-known code name for the divine mercural water and its tincturing power

*Ripley Scroll,
manuscript
16th century*





Joel 2:13 "Rend
your heart, and
not your gar-
ments, and turn
unto the Lord,
your God

The fiery soul has
entered a false
shelter with fire
and must break
out again with fire
and violence, of
the diabolical ser-
pent or the astral
world spirit will
keep it in its
prison

J. Bohme: Weg zur
Erleuchtung
1730
edition

Conjunctio

Our Mercurial dragon" can only be conquered by Sol and Luna together: that is, in order to kill him one must employ his sulphur and luna—moisture at the same time.

Aurora concurrens
early 16th century



"It is said: Woman dissolves man: and he makes her solid: That is: The spirit dissolves the body and makes it soft: and the body fixes the spirit."

"Senior says: I am a hot and dry Sol and you Luna are cold and moist: When we couple and come together () I will with flattery take your soul from you" (*Aurora concurrens*),

Aurora concurrens, early 16th century



The king, Gabriellus, and his sister, Beysa, want to embrace "to conceive a son whose like is unknown to the world"

J. D. Mylius.
Anatomia eorum
Frankfurt 1628

Conjunctio

The royal pair
seeks to unite to
give birth to a son,
a king "his head
red his eyes black
his feet white" this
is mastery

Datum Dei
17th century

F. SOLVITIO II.



F. SOLVITIO PERFECTA III.

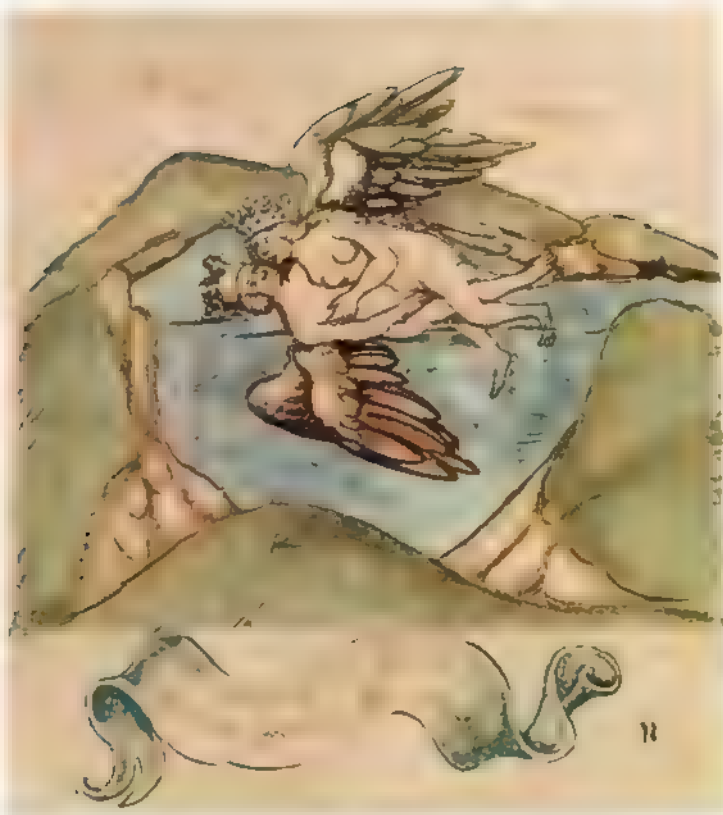
Return the nature
of the four ele-
ments, and soon
you will find what
you seek, but to
return nature
means making
corpses into spirits
in our mastery

Donum Dei
17th century



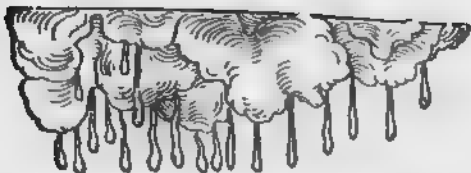
Conjunctio

FERMENTATION



"But here Sol is enclosed and poured over
with 'Mercurio philosophorum' "

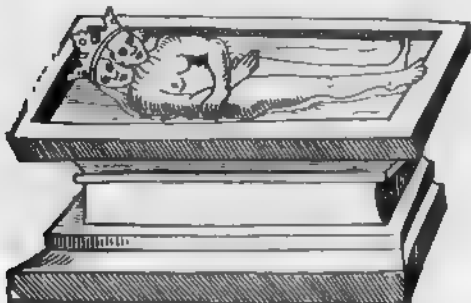
Rosarium philosophorum, 1550



MULTIPLICATION

"Here, the water
sinks/

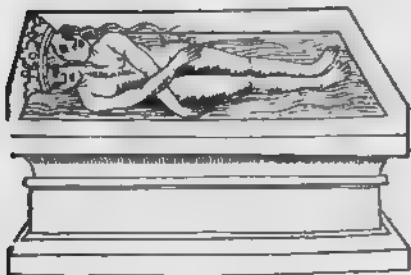
And gives the
earth its water to
drink again."



REVIVAL

"Here the soul
comes from the
sky, fine and clear

And resurrects the
philosopher's
daughter"



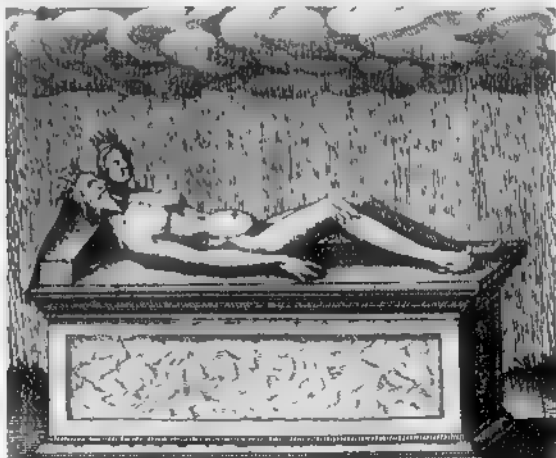
*All illustrations
Rosarium
philosophorum,
1550*

Androgyny

After purification by fire and the dissolution of their bodies in the mercurial bath, the royal brother and sister are united. The ravens indicate the stage of putrefaction.

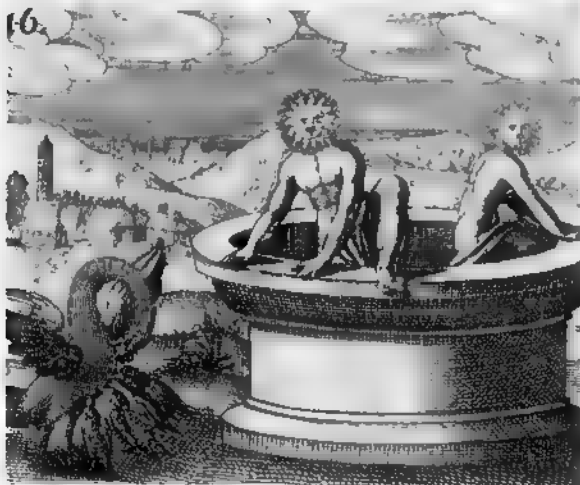


The pair arise as a rebis from the grave of putrefaction, and are cleaned of their blackness by the dew of heaven.





Philosophical gold and silver appear on the faces of the rebis. The presence of the two winged creatures indicates the final processes of sublimation.



The peacock feeding its young with its blood, symbolizes the final phase of the Multiplication.

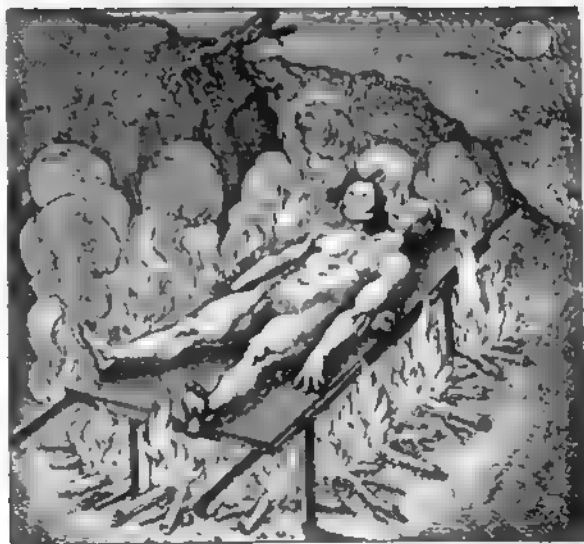
*All illustrations
D. Stolcius von
Stolcenberg, Vindicta
chymicum.
Frankfurt, 1624*

Androgyny

The hermaphrodite
is a creature
that has a pre-
cedence

The philosophers
are not and
disproportionate
with (the)
the first of
masses. The an-
dromeda is
a few qualities
at once

At the same
time, the
the same





William Blake

etching on

1804-1820

Androgyny

Here the south wind, a symbol of the totality of erotic passion, is represented as a large eagle, gradually uniting the two opposites. The three figures on who male and female stand, refer to the three footed stand on which the erotic union is based to the male.

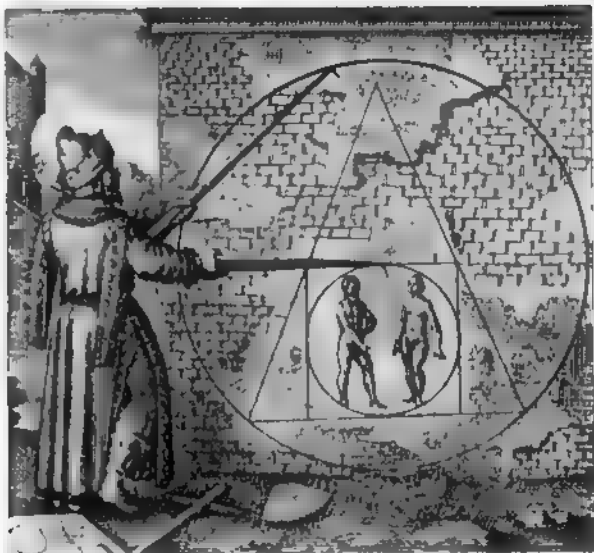
A vision of the erotic union in the early 20th century.





This androgynous being is the spectacular, modest nature from Lucifer, Anti-Christ and his mother, one body and soul, fixed and volatile. Herein consist the natural arts of this world.

*Buch der Heiligen
Dreimaligkeit
15th century*



"Make of man and woman a circle: from that a square, then a triangle, then another circle: and you will have the philosophers stone."

Michael Maier: *Atalanta fugiens*. Oppenheim, 1618

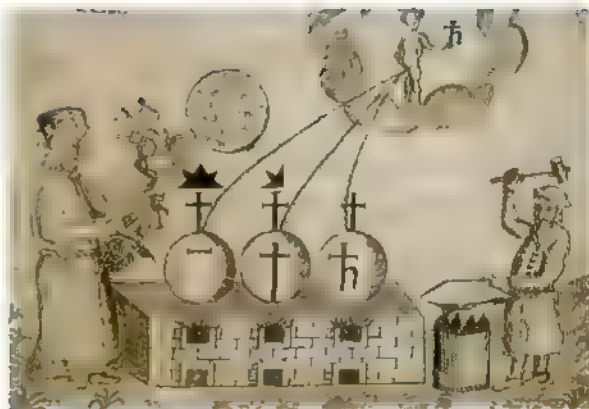
According to Tantra, the ultimate truth consists in the complete interpenetration of Shiva and Shakti of male and female energy. Shiva, the upward-pointing triangle, represents the static aspect of the prime reality, while the downward-pointing triangle represents the dynamic energy of the universe in motion.

Varanasi
Maa Anusol
10th century



Androgyny

In the first Work
the saturnine
source material
is sublimated
thrice by being
moistened with
the boy's urine,
a well known code
name for the
mercurial water



After the conclu-
sion of the third
and last Work the
elixer has the
power to pen-
etrate all impure
metals



Androgyny

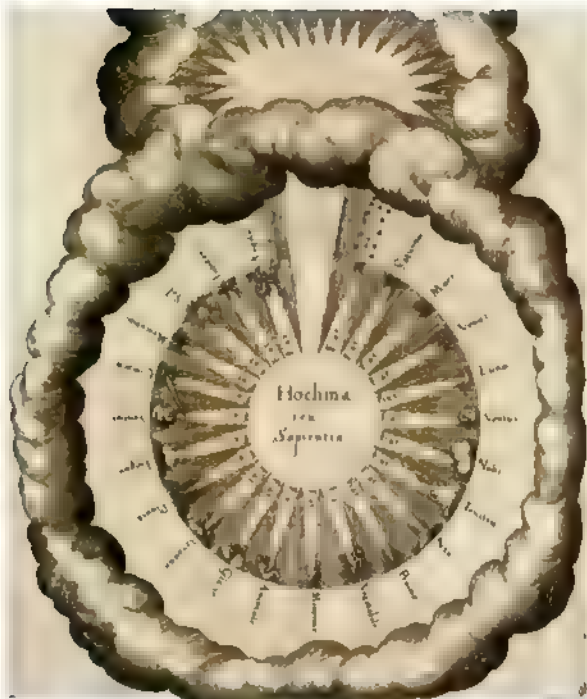
There are three Works in the *Opus Magnum*. The philosophers speak of three bowls and three degrees of fixation, indicated here by the three arrows



Worldly power
fa is to its knees
before the glory of
the 'red son of the
sun'

All illustrations
Speculum veritatis,
17th century





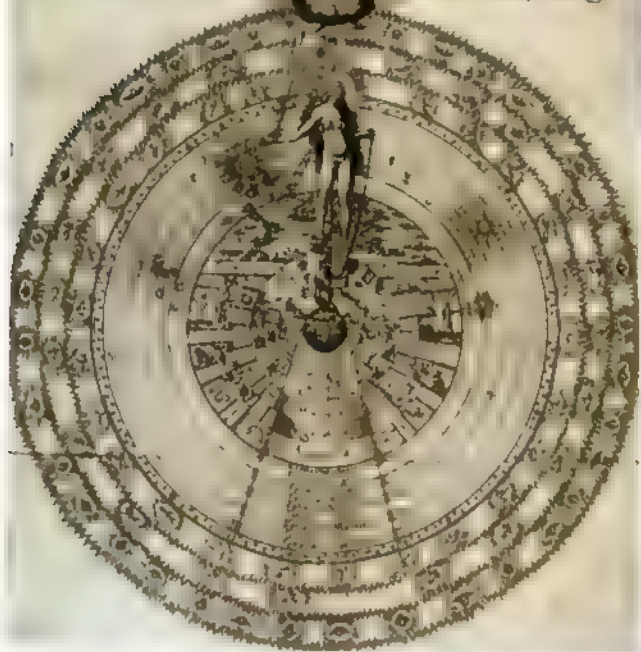
In this illustration, Fludd followed the interpretation of Genesis in the first book of the Zohar, which provides a description of the way in which, in the concealed depths of the divine unground, there first forms a fog from which a spring then erupts. In this, the primal point, lights up. The Ca-

balists identified this primal point as the wisdom of God, his "Sophia." It corresponds to the second Sefira Chochma or Hochma.

Robert Fludd, *Philosophia Sacra*, Frankfurt, 1626

Integra Natura

Speculum Astrae Imago

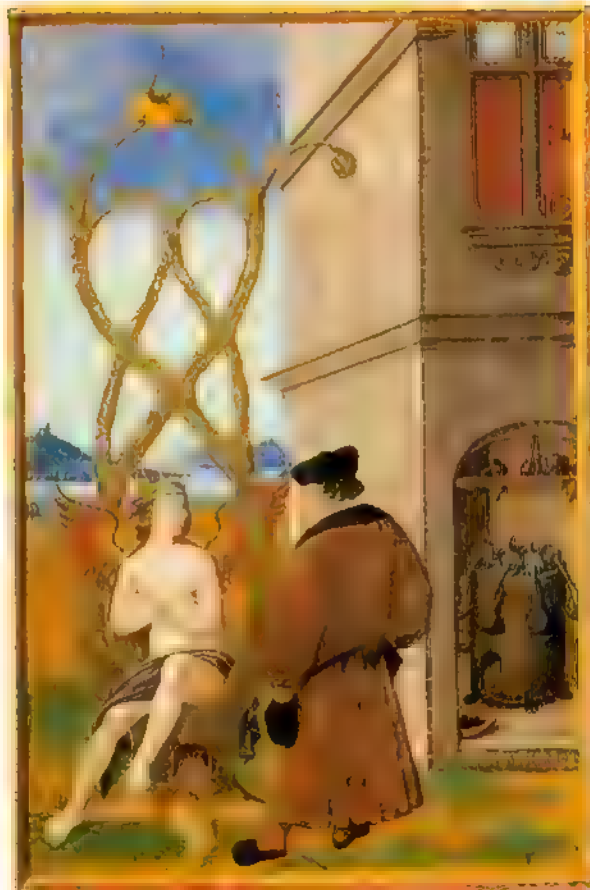


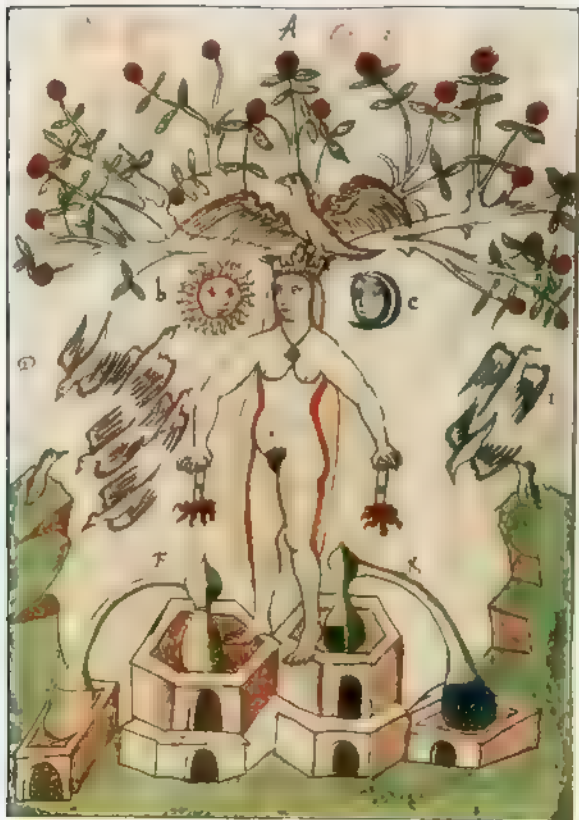
Nature, the nursing mother of all things, connects the divine fiery heaven, the astral, ethereal heaven and the sublunary, elemental world. She is the "soul of the world", the mediator between the divine spirit and material expression."

Robert Fludd, *Utriusque Cosmi*, Vol. I.
Oppenheim, 1617

Nature advises the
"aimless wanderer"
to leave the narrow circle of
mechanical laboratory
alchemy

Miniature painting
by Jehan Perréal
painter at the court
of Margarethe of
Austria, 1516





The honouning of Sophia as the mystical bride of the philosophers or mistress of the inner-world often intersects with worship of the divine Mercurial water

*Hieronymus
Reusner - Pandora
Basle 1582*



In the view of Bohmes pupil Abraham von Franckenberg, all illnesses are based on false self-centred imaginings, which poison the astral body (the "mummy"), and thus pollute the blood. The whole balance of the elements in the body is thereby finally destroyed.

Three kinds of medicine were available: the Cabalistic, from the spirit and the word of Christ, the magical in the meditation of the healing serpent, and the Chymical, with wine and oil.

Abraham von Franckenberg, *Raphael oder Arzt Engel*, 1639 (reprinted, 1925)



Mary and Jesus are one substance which is embodied in a condensed solid state by the mother and in a dissolved-spiritual state by the son. The sun symbolizes God the Father and the twelve stars the elements in the three forms of appearance "of the spirit (son), of the soul (father) and of the corpse (mother)".

Buch der Heiligen Dreifaltigkeit early 15th century

MICROCOSM

"The world is primarily the totality of everything,
consisting of heaven and earth (...).
In the second mystical sense, however,
it is appropriately identified as man.
For, as the world has grown out of four elements,
so does man consist of four humours (...)."
(Isidore of Seville, A.D. 560-636, De natura rerum)

Human Form Divine

The last visions of Hildegard von Bingen written down in 1163-1173 concern the involvement of man in the order of God's creation. The divine love of the Son appears to her as a celestial cosmic figure in the sky, dwarfed only by the goodness of the Father.

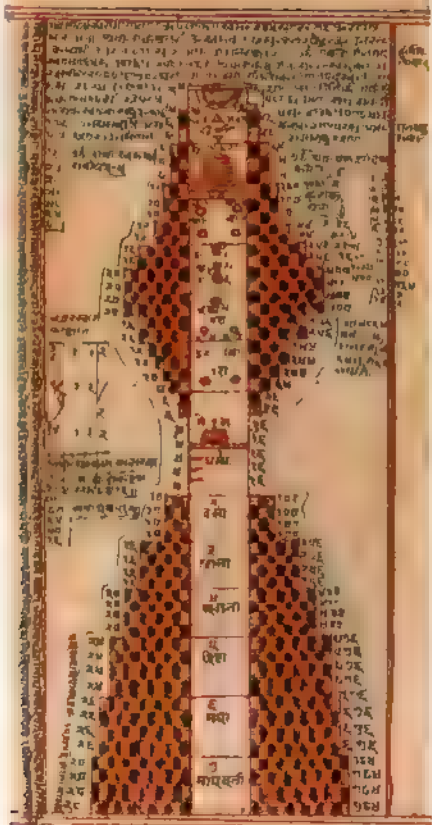
Hildegard von Bingen: Liber Divinorum Operum 12th century



Human Form Divine

In the pre-Aryan Indian tradition of Jainism, cosmic man is not an immaterial God figure, but the organism of the world itself. This anthropomorphic cosmos "never had a beginning and will never end."

The form and dimensions of the cosmic primal man, Gujarat 17th century



Human Form Divine

"For all are Men in
Eternity Rivers
Mountains Cities
Villages— All are
Human— & when
you enter into
their Bosoms you
walk / In Heavens
& Earths as in
your own Bosom
you bear your
Heaven / And
Earth & all you be-
hold tho it ap-
pears Without it
is Within— in your
Imagination
(William Blake
Jerusalem)

*William Blake, The
Sun at its Eastern
Gate 1815*



Human Form Divine



"Man is made of all the forces of God, of all seven spirits of God. () But because he is now corrupt, the divine birth does not always dwell within him () For the Holy Ghost cannot be grasped and fixed in sinful flesh, but it ascends like a lightning flash ()" (J Bohme, *Aurora*) The ascent of this "salutific fire-crack" through the seven source spirits has often been compared to the awakening of the snake-fire the *kundalini* in Hindu yoga, which rises

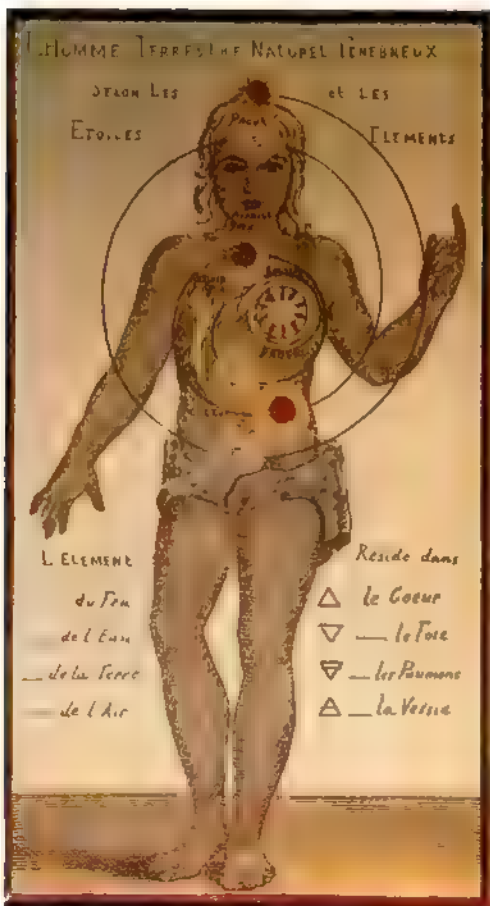
through the seven delicate centres of the body the *chakras* above the head, where it dissolves into pure knowledge

*D & Freher in Works of J Behmen
Law edition, 1764*

Human Form
Divine

In his *Theosophia practica* (1696) Bohme's pupil Georg Gichtel described how the wheel of the planets lies on the body in seven diabolical seats.

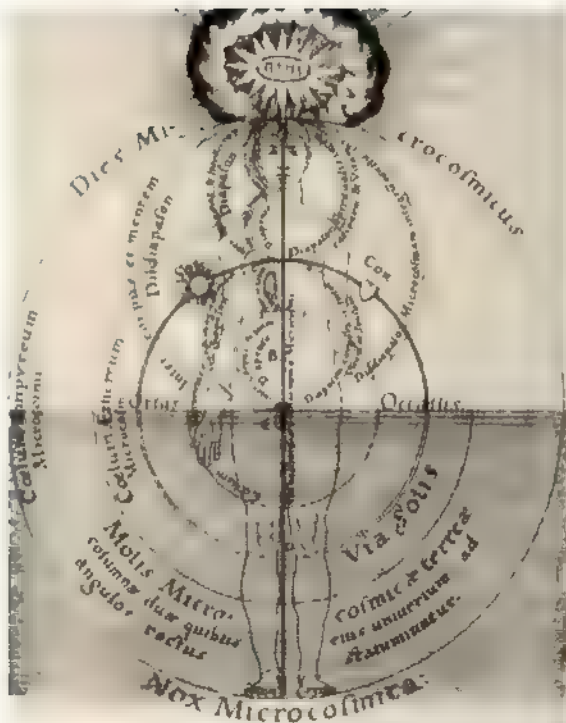
Georg Gichtel.
*Theosophia
practica*
1808 edition



Human Form Divine

The cosmic spirit linking body and soul is represented as the string of a microcosmic, monochord. At birth, the soul descends along the marked intervals from the higher spheres in man and in death it rises back along them.

Robert Fludd,
Utriusque Cosmi
Vol. II
Oppenheim, 1619



Human Form Divine

The twelve signs
of the zodiac and
the influence on
the parts of the
body

Hebrew
manuscript
14th century



Signatures

a Brow of a peace loving and successful man



a)

b Brow of a spiritual man with an inclination towards the priesthood



b)

c Brow of a man who will die a violent death



c)

d Brow of a successful soldier



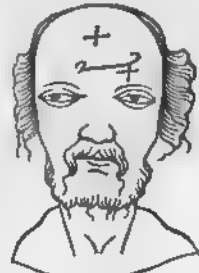
d)

e Brow of a man threatened by an injury to the head



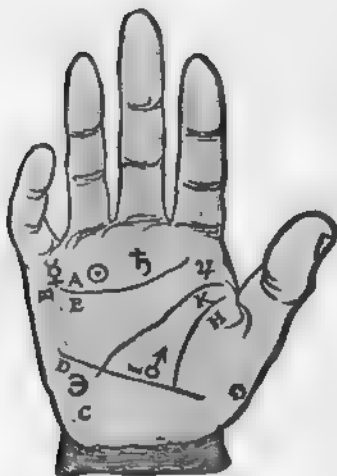
e)

f Brow of a politician



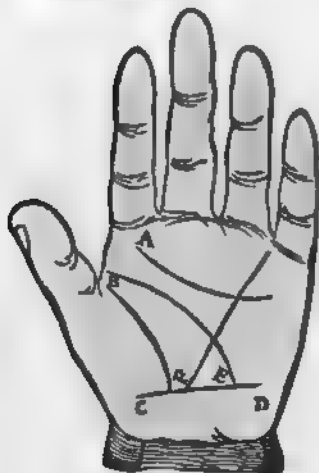
f)

From H. Cardanus
Metoposcopia
Paris, 1658



- A Imperfect table-line
B Sister of the life-line
C Line of the liver and the stomach
D Sister of the nature line
E Life-line

*Iohannes ab Indagine, Introductiones
Apostoleumaticae, 1556*



- A Line of table or fate
- B Line of life or of the heart
- E Central nature line
- F Line of liver or of the stomach

*Johannes ab Indagine Introductiones
Apostelesmaticae, 1556*

Signatures

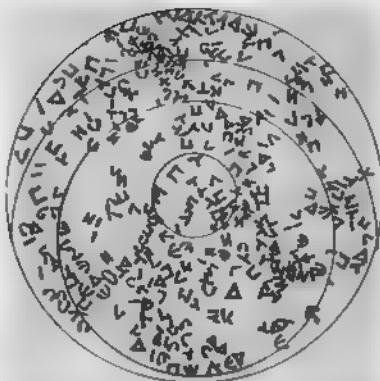
According to de Porta, the whole natural world consists of a network of secret correspondences which can be revealed through a analogy. A goat or cat in the shape of a seal of deer's antlers is related to the character of that animal. People who look like donkeys are stupid. Those who look like oxen are stubborn, lazy and easily ruled.



Giambattista Della
Porta: *De Humana
Physiognomia*
1650



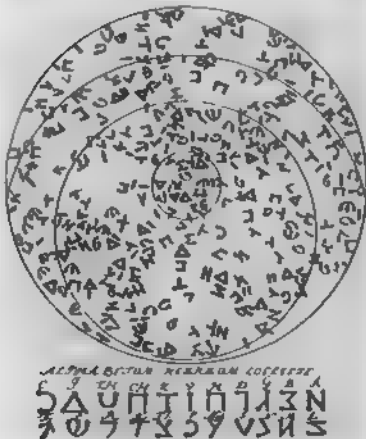
The heavenly alphabet of the southern hemisphere



"In the wide space of heaven () are figures and signs with which one can discover the deepest secrets. They are formed by the constellations and stars (). These brilliant figures are the letters with which the Holy and Glorious One created heaven and earth ()," (Zohar)

Karl von Eckhartshausen, *Aufschlüsse zur Magie* Munich, 1788

The heavenly alphabet of the northern hemisphere



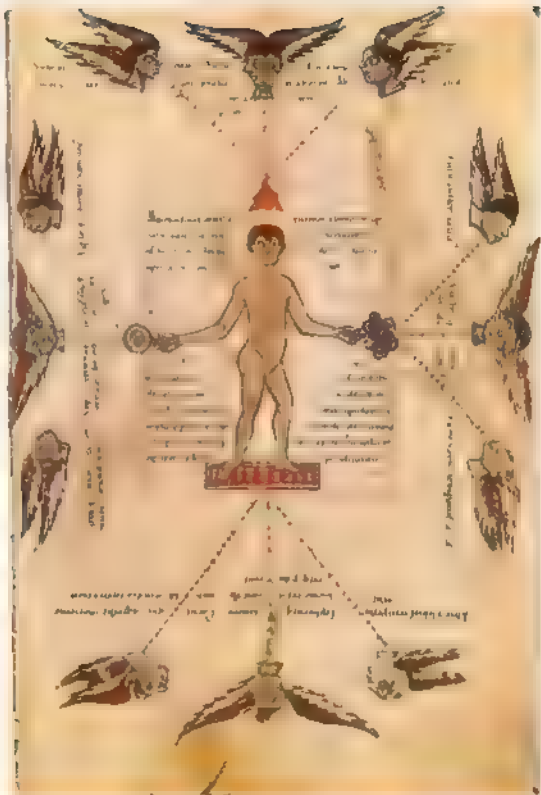
ROTATION

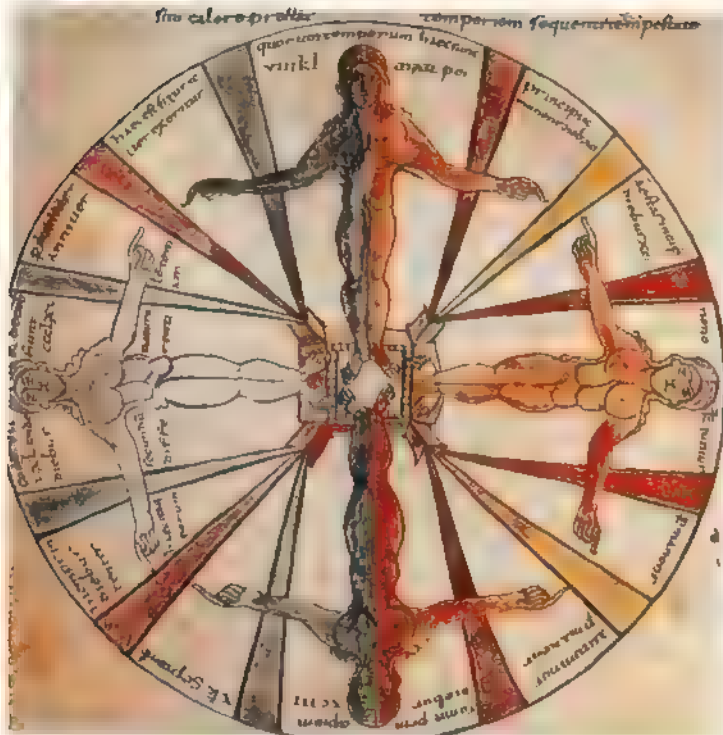
The essence of God is like a wheel (...)
the more one looks at the wheel,
the more one learns about its shape,
and the more one learns,
the greater pleasure one has in the wheel (...)
(J. Böhme, 1672)

Wheel

The microcosm at the intersection of the compass points with the four main and eight subsidiary winds. The main winds correspond to the four humours.

*Astronomical manuscript
Bavaria,
12th century*





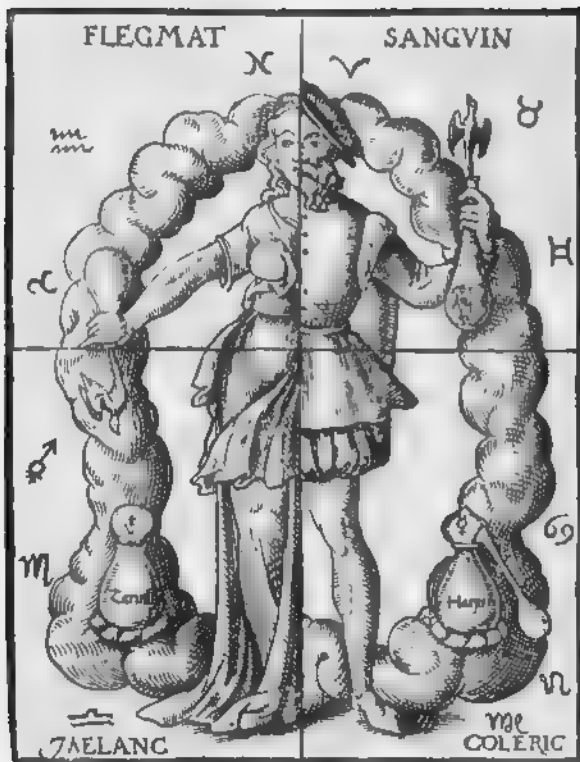
The four figures represent the seasons in the wheel of the twelve months. Their microcosmic equivalents are the four humours. Autumn corresponds to black gall (Melancholia – Earth), summer to yellow gall (Cholera – Fire), spring to the sanguine (Air) and winter to the phlegmatic humour (Water).

Wheel

The properties of
the seven planets
or source spirits
in Bohme's sys-
tem

Jacob Bohme
Theosophische
Werke
Amsterdam, 1682





Through the circulatory transformation of the elements and humours, the opposites are united and matter pauses from temporary heterogeneous state into a permanent homogeneous state

• *Thuisyker Quinta essentia*, 1574



The basic powers of man in the Indian symbol of the team of horses

The self (atma, the divine core of being) owns the chariot (the body), the horses (instinctive distinction and recognition), the charioteer (the function of thought is the reins), the powers of the senses are the

horses, and the objects or spectacles of sensory perception are the food. Man in whom are combined the self and the powers of the senses and of thought, is called the eater or the enjoyer." (Katha Upanishad, 8, 6th century B.C.)



In William Blake's mythology, the zoas are the "four Mighty Ones in every Man"; they embody his "eternal senses" and their four faces look in the direction of a 14 worlds.

Wheel

Representation of
Ulmannus corre
spondence sys
tem which influ
enced Böhme's
mythology

*Book of the Holy
Trinity early
15th century*

So ist leben f

m. aq. u b c d e f g acau^u sp^uo st^uo sapientia
 n. uet. h i k l m n a sol. p^uer. am^uus
 i. yma p q r s t u v luna filius corpus
 yma of terra

*finitur - et fine principio omnia
principio - et fine principio omnia
principio - et fine principio omnia*

Alle onfachte fine
nicht mer voen
drey in fewerge

element des wassers die
feurige element der luft
das feurige element s'erden

AUROLA

"I should describe you the
godhead: in
the greatest
depth it is thus as
I a wheel stood
before you with
seven whells, one
made into the
other, "

Jacob Bohme
Phenoptische
Wenke
Amsterdam 1682



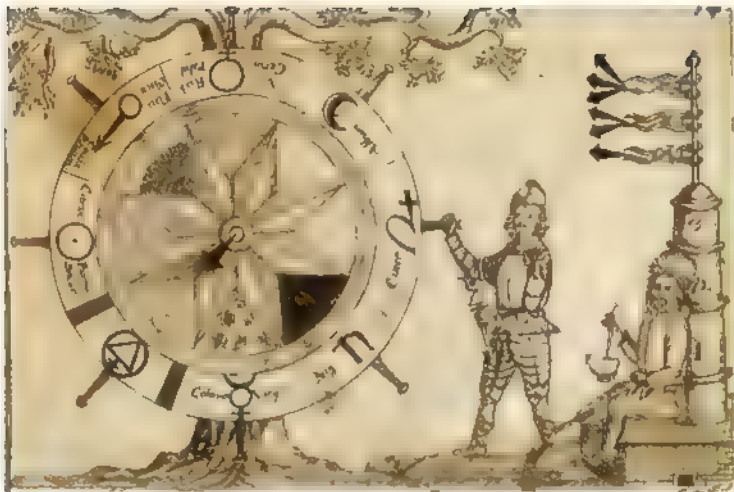
Wheel

From the Centrum Naturae the salin-
tric cross ground
there emerges a
various degrees of
the mixture of fire
and water the
mystery of
colours

- 1 Blue entity
2 Red faster in
the brilliance of
fire
3 Green life
4 Yellow sun
5 White bright
ance of God's
majesty as a quint
essence

Jacob Bohme
 Ichnographia
 Wittenberg
 Anstetiam 1613



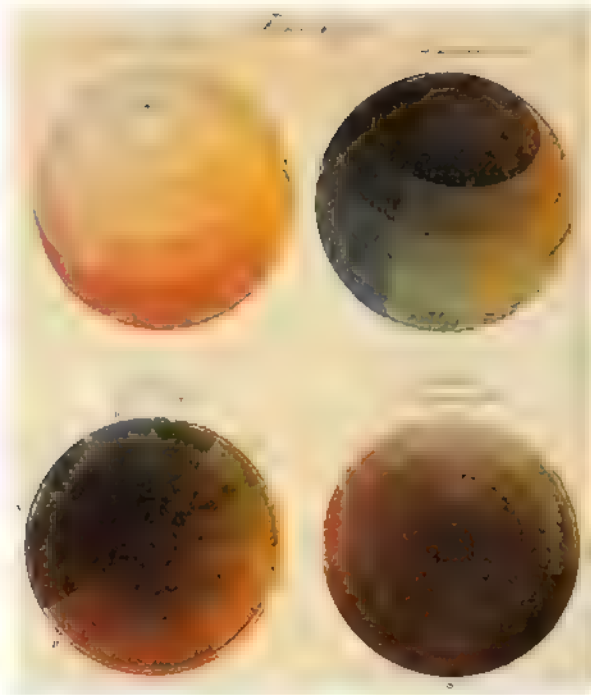


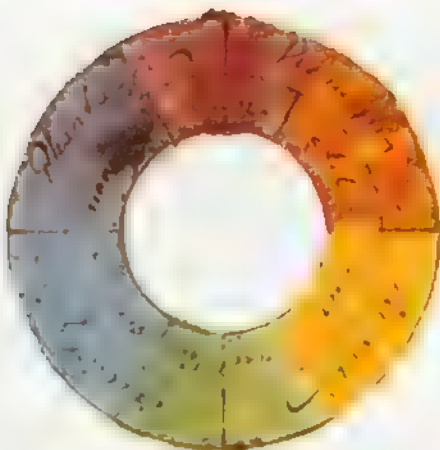
Cadmus the serpent slayer who embodies the fixing properties of sulphur is seen here giving the philosophical colour wheel its first rotation

Speculum veritatis 17th century

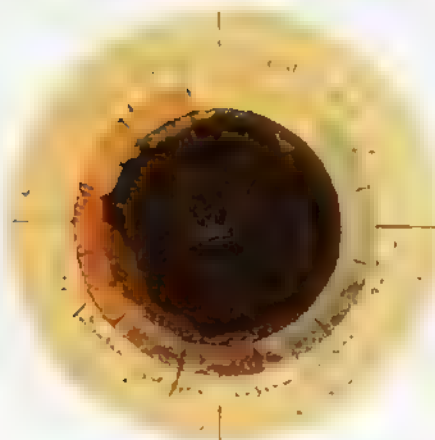
Wheel

influenced by Jacob Boehme's writings, which the writer Ludwig Tieck had recommended to him in 1801. P. O. Runge began to develop his own mystical colour theory, which he applied in all his painting.





Goethe, who built on the mystical colour theories of the alchemists, tried to connect the qualities of colours as experienced by the senses with ethical categories. Here he assigns the four spiritual capacities of man to the six colours of his circle.



On this 'rate of the humours', a collaborator on between Goethe and Schiller in 1799, the four humours of man are assigned to Goethe's colour circle.



In alchemy, the white and the red rose are well known symbols for the lunar and the solar tincture, from which the precious rose coloured blood of Christ Lapis flows.

Robert Fludd: *Summum Bonum*, Frankfurt 1629

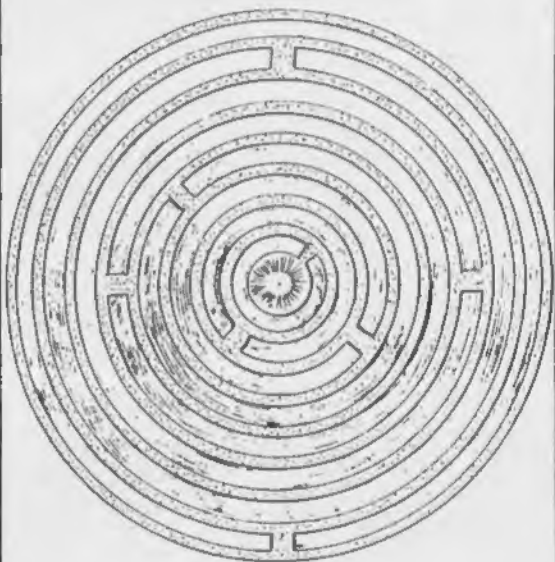


The evening before Easter an angel gives the legendary founder of the Rosicrucian order Christian Rosenkreutz an invitation to the mystical wedding of bride and bridegroom. With a blood-red sash hung across his white apron, and with four red roses on his hat, he sets off the following day.

Johann Valentin Andreae, Die Alchemische Hochzeit von Christian Rosenkreutz (1616); Ed. J. van Ryckenborgh, 1967

D. A. Freher, *Paradoxa Emblemata*,
manuscript,
18th century

*There is no coming to the ^{113.}
One with one jump;*



and none, without going about



The soul of the
Christian pilgrim is
guided by the
word of God.

*Hermann Hugo,
Gottselige
Begierde,
Augsburg, 1622*

William Blake developed a special reversed process for etching, which is continually reflected in his writing; the spaces which are etched away are "the transient individual conditions", which disappear in the purifying fires of the last Judgment. What remains are the "eternal lineaments", the "signatures of all things".



"Let us leave theories there and return to here's hear." (James Joyce, *Finnegans Wake*)

Marcel Duchamp,
*Door as a substitute
for two doors*,
Paris, 1927

